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Beginning the Year

With September comes another school year. Our children have played and rested from mental exertion for three months. Many of them are impatiently awaiting the first day of school. Even those who return reluctantly are, as a rule, somewhat willing to be convinced that school days may be pleasant and profitable.

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School Discipline, Religion, and Character *Edward A. Fitzpatrick*

SCHOOL Discipline and Character!"* What an excellent title for a new book, and what an obvious relationship. This book perhaps might have been more properly called "School Discipline, Religion, and Character" for a religious point of view is fundamental, the warp and woof of Sister Jutta's discussion.

In reading the book as it came from the press, I was struck again by the thought, how far our knowledge is in excess of our everyday practice. Could we only put our knowledge in form so that it could be readily understood, make it available to all who teach, and have them read it understandingly and apply it intelligently, truly, then, would the words of the introduction come true: "A moral revolution in education would ensue if the ideas in this book were followed in every parochial and public-school classroom in this country. The mental health of the population, its happiness, its energy for constructive, useful service would greatly improve, no less certainly than the moral revolution, and be a part of it."

The problem of discipline is conceived in this book not merely in its general, but in its intimate day-by-day contacts. Case study after case study is recited to reveal the problems in all their concreteness and reality. One feels throughout a deep sense for the human relationship thus concretely pictured. The problems are conceived not merely in terms of the "order of the schoolroom," but of the ultimate welfare of the children; they are conceived not merely as conformity to a teacher's authority, but formative of the soul of a youngster during his whole life with eternity peeping through.

**School Discipline and Character*, Sister M. Jutta, O.S.F. Marquette University Educational Monographs, The Bruce Publishing Company.

Discipline becomes in this view a kind of psychotherapy; the mental conflicts that enter into it, the personality relationships, abnormal repressions, defense mechanisms, inhibitions, and neuroses are all discussed and interpreted as they find expression in the discipline problems in the classroom of normal children. Sister Jutta's almost infinite tact, breathing the finest spirit of her Master, pervades this whole discussion of the mental hygiene of discipline, as it does indeed the whole book.

The digest of the literature of the past twenty-five years is a valuable part of this study, but more significant, perhaps, is the utilization of case studies to reveal the problem, to indicate a method of diagnosis, and to show both unintelligent as well as constructive methods of handling school discipline. If the case studies in this book alone were presented, the book would be a contribution to educational literature.

On this point, especially noteworthy is the revelation of teachers through the eyes of the children. What an infinite satisfaction it must be to teachers to have their students say of them:

This Sister made you feel ashamed to do wrong without saying a word. (11 years old.)

Whenever any of us had difficulty with anything, she helped us out in kindness. When she passed you, warmth and love at once entered your heart, and even the most cold-hearted child was warmed by her presence. Her very voice was soothing. (13 years old.)

And Browning's benediction of sun and moon and stars is a reality in one schoolroom: "When she smiles it is like the sun, moon, and stars." And catch the almost Elizabethan note of joy in "Gosh, what

a teacher!" as the following youngster waxes enthusiastic about his teacher:

A certain teacher I liked because she always had some new plan of carrying on the day's lessons. I can tell you these lessons were anything but dry. After lessons we always had a jolly time telling stories, playing games, etc. Boy! I liked that! When a boy was hurt and the blood was flowing freely, that teacher never lost control of herself just because she saw red. When a fellow got into trouble, she didn't say, 'you are impossible,' but she made you think that the class depended on you, and if you didn't behave the class would be lost.

Gosh, what a teacher! (Eighth-grade boy, 15 years old.)

And on the other hand, what sorrow, what pain, what mental anguish and moral disintegration falls in the wake of teachers "who know not what they do." Imagine the result of being under a teacher, "in whose heart," in the language of a pupil, "sympathy lay at unmeasured distances as deep and fathomless as interstellar spaces." The cosmic imagination could go no further in describing that terrible condition, and perhaps the words of Christ should not be forgotten in this connection: "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. xviii. 6.)

The statement is not an exaggeration beyond the facts. Here is the record presented from the depths of the human heart. Note the result of the teacher's inexcusable, "Take that brat home"; the effect of calling the children "cabbage heads," and other names; while etched forever for teacher and parent, is the mangled soul of a youngster who had done his best in the highest love and service for his mother, yet received in answer her perhaps merely thoughtless, "Is that all!"

So sensitive is childhood, so expectant, so eager, and so frail! Yet adults, teachers, and parents destroy with their devastating thoughtlessness and worse, the soul of children. The responsibility of the teacher is, in the genuine meaning of the word, an *awful responsibility*, and any lapse is fraught with tragic as well as soul-inspiring results for all of life. The words from Kipling's "Baa Baa, Black Sheep," should echo in every teacher's soul:

"When young lips have drunk deep of the bitter waters of Hate, Suspicion, and Despair, all the love in the world will not wholly take away that knowledge; though it may turn darkened eyes for a while to the light and teach Faith where no Faith was." (*Under the Deodars*, p. 274.) And against this, one cannot but recall the transforming influence of right human relations with a child, shown by Eppe's influence on Silas Marner in George Eliot's novel.

Consequently, the conception of the child which underlies school discipline is of vital importance, "What it is to be a child," and one is glad to read Francis Thompson's answer in his essay on Shelley:

It is to have a spirit yet streaming from the waters of

baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the kind of infinite space; it is

"To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour."

But even finer than that is the spirit of love of the Master, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." And embracing them, and laying His hands upon them He blessed them." The child is expected to respond to the highest; faith is to mark the teacher's attitude—and love. The child is an immortal soul, freighted with an eternal destiny, not putty, not a thing, not a means. It is a person of the finest sensitiveness and sensibilities, ready to rise to the heights "of glorious possibilities" of the human nature which it shares, if the teacher will but lead, or better, show the way.

From this point of view and in this spirit a more comprehensive view of the problems and methods of school discipline is presented than is available in any other book. No teacher or parent or head of an orphan asylum or anyone who has to deal with children in any capacity, having read this book, can fail to have a better and higher conception of her service, her responsibility, and her opportunity. No one can help but feel an enhancement or enrichment of her own personality in such work; no one can help see a "better world than this," with happy children more nearly achieving the full dignity of human life. No one at all who reads this book can help but be grateful to Sister Jutta for a number of things:

1. For its high conception of our common human nature.
2. For its record of the response of this human nature to human treatment and the sense of gratitude which it feels to those who helped it in the way to life.
3. For the high and worthy conception of teaching and child-guidance generally.
4. For the raising of discipline to a major influence in the children, instead of regarding it as order in the schoolroom.
5. For the new emphasis on "constructive discipline" instead of repressing and inhibiting procedures.
6. For the definite relating of discipline to the ultimate educational ends.
7. For the utilization of the literary presentation of childhood as a source of guidance to teachers.
8. For the recognition of the tremendous power of personality in a teacher, while at the same time stressing the truth that mere response to personality is not an adequate basis for discipline, education, or morality.
9. For an adequate evaluation of the routine and factors in discipline with a very incisive group of practical suggestions for mechanizing the routine factors, and relating them to the moral factors in education.

10. For the distinction between incentives and motivations, and a very keen analysis of both, and of punishments and marking systems in the problems of discipline.

11. For the full statement of the function of the task in school discipline and correlating our knowledge of its place in the intellectual aspects of the education of normal children as well as what we know of its therapeutic use with the problems of discipline.

12. For the comprehensive bibliography of the subject, with the intelligent annotation on many of the important books.

Begin the school year right by reading the book, with a firm resolution to live up to its precepts in your classroom and on your playground, and then discover how much joy there can be in teaching and how happy you can make Christ's loved ones.

Devotion to the Sacraments

Sister M. Godfrey, S.S.N.D.

Editor's Note. Sister Godfrey presents in this paper, read at the New Orleans Convention of the N.C.E.A., some stimulating thoughts on cultivating devotion to the sacraments of penance and Holy Communion. Suggestive as to method, the article is more valuable as inspiration. Father Sullivan, in his discussion of Sister Godfrey's paper makes three very important points: (1) the danger of children falling into a habit of routine in the reception of the sacraments; (2) the grievous error of attempting to make children pious by exaggerating to terrible enormity many of their little faults; and (3) the danger of developing scrupulosity, so that "religion becomes an agony and the love of God a nightmare."

THERE can be no doubt that our Catholic schools exist primarily to lead our children to God. Hence, besides the training of the intellect, our teaching must extend to the higher, spiritual life of the soul. But the sacraments are the most effective means to stimulate and strengthen this life. Insofar, therefore, as we, as Catholic educators, are succeeding in cultivating devotion to the sacraments, insofar are we fitting our boys and girls for the fuller, richer life of grace and for the Kingdom of God.

By sacraments, we mean here the sacraments of penance and Holy Eucharist as being the two sacraments most frequently received by pupils of adolescent age. By "cultivating devotion" we understand "creating a liking for, a leaning toward the sacraments, a desire" to receive them frequently and worthily.

Undoubtedly, the first and best means of inculcating devotion to the sacraments is to convince our young people of the sublimity, the necessity, and the effectiveness of confession and Communion. Youth loves the beautiful, the sublime. It allows itself to be influenced by truth and power. Now, the sacraments are sublime in their divine institution, in their intrinsic efficacy, in the power they possess of raising man from the grosser and more sensual level of nature to the higher and spiritual plane of the supernatural.

The Catholic world gives evidence of its estimation of the Holy Eucharist in the many sacrifices it brings to erect for our Eucharistic King the costliest of homes, in the homage and respect it pays to Him in His Sacramental Presence, and in the many possessions, pilgrimages, meets, and grand Eucharistic Congresses through which it hopes to promote devotion to the Holy Eucharist, this sublime center of all liturgical worship, the Alpha and Omega of all religious life.

To convince our Catholic youth of the need and

importance of devotion to the sacraments in this age of free thought, free speech, free love, and free standards of morality, we need but refer them to the papal decree of Pope Pius X of blessed memory on frequent and daily Communion. The fact that this decree was issued in our own day is a proof that the boy and girl of today need confession and Communion as a special means to preserve them from the peculiar dangers of our times.

Now, confession is the most powerful correction of evil, and Holy Communion is the surest safeguard of virtue. Ask many a youth and maiden what persuades them to leave their warm beds on cold wintry mornings to go to the 5:30 Mass and they will tell you it is their tabernacle King they are interested in, most emphatically interested in. Ask the still young, truly Christian mother whence comes her strength to stand her life of daily toil, to manage a family of six or more children and she will tell you it is from her daily Mass and Communion. Go among the hard-working Catholic girls of our department stores, where the hours are long, the work wearing, and the wages low; go out among our Catholic men who live clean, wholesome lives despite the jeers and mockeries of a world beset with vice; go to the convents and ask our Sisters who spend their days in the classroom, at the sickbed, among God's aged and orphan; go into any walk of life and ask those concerned where they gather impetus for the daily renewal of incessant combats against the temptations that menace society today, and many a one will point to the confessional and the Communion rail as indicative of the source from which he derives this strength.

But these effects are possible only if confession and Communion are received with the proper disposition. It is most expedient, therefore, nay absolutely necessary, in order to instill devotion for the sacrament of penance that we impress our students with the greatness of the action in which they are engaged when going to confession. We must instruct our charges concerning the requirements on the part of the penitent; above all, we must stress the importance of contrition and the purpose of amendment. Prove to them that the sacrament of penance not only remits

sins, but also increases grace, and is one of the most powerful means for helping us to advance in virtue. Explain to them that the priest in the confessional is not only a judge; he is also, and in a far deeper sense, a physician, a counselor, a friend. But in order to enable him to exercise these offices in their regard, they must make known to him the spiritual maladies of the soul, the difficulties they encounter to overcome pride, lust, or other evil tendencies, the nature of the temptations that assail them, the occasions of sin caused by the books they read, the company they keep, and so on—in fact, anything that has any bearing on their spiritual life. To receive the full benefit of confession, our students should be urged to go to confession regularly at fixed intervals, and not easily to change their confessor, for only by fulfilling these conditions can they hope to reap the full benefit of spiritual direction. If a boy or girl sees that the confessor takes an interest in him, he will grow in devotion to the sacrament of penance and will be strengthened in his spiritual life.

To stimulate devotion to the sacrament of penance the educator, moreover, must especially endeavor to instill into the student a strong and lively faith as one of the chief requisites for its fruitful reception. If the student can be convinced that the priest in the confessional holds the place of Christ, that in telling him his failings he tells them to Christ, that as Christ's representative, he sympathizes with human weakness and that what he tells the penitent in regard to the sincerity of his confession, the forgiveness of sin, the means he must employ to overcome his faults, and the like, he speaks with Christ's authority, and he can rely on his judgment as he would on that of Christ Himself, we will make confession comparatively easy for him and clear away many difficulties.

In a much higher sense is it important that our Catholic boys and girls learn the value of frequent and devout Communion. In the early days of the Church, Holy Communion was received daily because the Christians never knew when they would be persecuted. In our day the danger is not of an outward persecution but of an inward persecution, a temptation to deny or be ashamed of our faith. It was Christ's Presence in the Sacrament of the Altar that strengthened the early Christians, the same Presence will strengthen our boys and girls to resist the temptations that are sure to come.

Perhaps, too little intelligent effort is being made to convince our Catholic boys and girls that if they wish to remain pure and good in this day and age, they not only ought but *must* receive Communion often and worthily. We, as Catholic educators, must never tire of reiterating the value of the sacraments. We must emphasize this truth not once or twice but over and over, dozens of times until it is written in their very hearts and minds and leaves them no rest till they try it out.

However, it is not sufficient to urge the students to go to Communion frequently, daily if possible; they

should also be directed to receive well in order to derive the full benefit thereof. To approach the Communion rail with little or no preparation, to leave the church after a cursory prayer of thanksgiving is certainly not pleasing to our Lord. If we see boys and girls who in spite of frequent Communion still continue to neglect the duties of their state of life, we must conclude that there is something wrong in their manner of receiving. The purpose of Holy Communion is not primarily to fill us with a feeling of devotion, but to help us imitate in our lives Him Whom we receive.

To foster devotion to the august Sacrament of the Altar, we ourselves must first of all be imbued with the sublimity of the sacrament. We educators must be lovers of our Eucharistic God, often be found in His Presence, speak to Him of our charges, and let the effects of daily Communion shine out in our own lives, for only then can we hope to impress the greatness and beauty of the sacrament upon others.

Then, let us often talk to our students of the great love of our Lord which prompted Him to remain with us, of His desire to be united with us in order to help us in our trials, to console and comfort us in sorrow, to advise us when we are doubtful, to sympathize with us when we need sympathy most, to help us rise after a fall, to be our constant companion and a friend to whom we can confide all our secrets. Holy Communion increases sanctifying grace: it gives us a title to actual graces needed during the course of the day to overcome temptation and practice virtue. It is the "wine from which virgins spring," it diminishes concupiscence and thus is a strong antidote against temptations of the flesh.

A thing is judged by its effects. Convince a high-school student that Christ loves him, that He desires to come to him in Holy Communion, that His purpose is to make him nobler, sweeter, and better; that He will protect him very specially from dangers, temptations, that He will help him in his studies, advise him in his perplexities, be on hand whenever he needs Him, and will make him happy by His Presence, and who will dare say that the doctrines will not strike home?

Perhaps, the next best means to cultivate devotion to the sacraments is to inculcate devotion to the Sacred Heart of Jesus. Almighty God Himself used this means to prepare the world which had grown lukewarm and weak in faith for the spirit of generosity and love and thus pave the way for the devotion to the Blessed Sacrament. Or was this not the hidden, deeper significance of the apparition of our Lord to St. Margaret Mary Alacoque, that, namely, that the world might consecrate itself to the Sacred Heart and learn from this Heart those virtues of humility, charity, and above all the spirit of generosity, so necessary to it before it would accept the decree on Holy Communion?

Boys and girls of high-school age are often not influenced by theoretical knowledge. Youth is a time of deep and strong emotions; it is stamped with gen-

erosity, love; it is attracted by qualities noblest in man. Personality captivates and enthralls. The outstanding feature of the religion of youth is an intense love for the personality of the Savior. Hence, once the youth has come to look upon the God-man as his personal friend with Whom he may commune intimately at Holy Communion, Who knows and understands his changing moods and whims, Who feels with him and loves him, then will he love in return and form a personal attachment to his Redeemer and will be seen often in His presence.

But confession and Communion must be made easy for youth. Normal boys and girls don't mind doing things of a spiritual nature provided the means to attain the end be not too hard. Their natures seek ease and comfort. The good must be palatable. This brings us to another means of cultivating devotion to the sacraments; namely, that the priest, the dispenser of the sacraments, give opportunity for the reception of the sacraments. One of our famous Catholic universities boasts of its thousands of daily communicants, but the priests at this university put themselves out in every imaginable way to facilitate the reception of the sacraments. Perhaps, the same accommodations are not possible in the parish churches where only one or two priests are available but it is a proof that even boys will be pious if piety is not to be earned at too great a price. I repeat, Christ needs priests who are willing to sacrifice their time and ease to hear confessions and distribute Holy Communion to the accommodation of our Catholic youth.

It would be sad, indeed, if our students would remain ignorant of the real relation of Communion and the Mass. We must never forget that the sacrament receives its true nature from its being a complement of the sacrifice. Hence, let us stimulate a love for and appreciation of the Sacrifice of the Mass, let us urge frequent attendance at the Mass and liturgical participation in the sacrificial offering by encouraging the use of the missal. Devout assistance at Mass is the best preparation and thanksgiving for Holy Communion. Sentimental prayers are to be discouraged. Rather, let us show them the beauty and efficacy of such prayers as those of St. Thomas Aquinas, St. Bonaventure, St. Ambrose, and other doctors of the Church.

It is well to remember that the intimate union formed between God and man in the reception of the Holy Eucharist endures until disrupted or diminished by sin. Hence, our thanksgiving must be more than prayers said in fifteen minutes. Like St. Aloysius, we must *live* Communion; i.e., make our lives one long, beautiful preparation and thanksgiving.

Another point that needs stressing in our day and which may be a means of promoting devotion to the Eucharist is the Communion of Reparation. Youth is sympathetic; it cannot see another in distress without being moved by compassion; it still believes in the old adage: "Do unto others as you would have them

do to you." Is there a youth who would not give the last penny he owned to a person really in need, or who would refuse a word of balsam to a heart broken by trouble of one kind or another? Now, why not use this characteristic dominant in youth and give it a spiritual significance? A Communion of Reparation is, as it were, sympathizing with Jesus for all He must endure in the Sacrament of His Love; it is condoning with Him for all outrages committed against His Eucharistic Presence; it is loving Him all the more intensely because others hate and despise Him; it is, pouring balsam on His many open wounds which those inflict or renew who cannot and will not acknowledge Him as their God. We need but appeal in some such way to our Catholic boys and girls and immediately their better emotions of compassion and sympathy will be aroused and the Communion of Reparation is a natural result.

Would time permit, we might speak of many other ways of stimulating devotion to the sacraments, such as frequent talks, instructions, and sermons on this subject, daily spiritual reading of from 5 to 10 minutes, study of the lives of the saints, visits to the Blessed Sacrament and other more exterior helps such as confraternities, sodalities, organizations as the S.S.C., pledges to act as guards of honor, Knights and Handmaids of the Blessed Sacrament, etc. But spiritual incentives are always safer and better. Faith and conviction are the key words that will unlock treasures which neither rust nor moth will consume. Faith—a deep, abiding faith in the Real Presence, in God's love for every human soul, and His desire to save us; conviction—a conviction that we need Christ and the means He gave us if we wish to lead God-fearing lives, that He has made confession and daily Communion easy and accessible to all of good will, that if we go to Him often and receive Him humbly and confidently, not He, but we are the gainers, that with Jesus every task is light, every difficulty surmountable, every joy a twofold joy, every sorrow a blessing in disguise—without Him, all is darkness and desolation.

I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with Him by faith
Than go alone by sight.



The Heritage of the Church

I am not a Catholic at all, but there is one thing about the Catholic Church that has always tremendously interested me. If you were to say to the Catholic Church in the Middle Ages, "show me your works; tell me why you exist," it wouldn't have said, "we put sewers down the main streets," or "we have bathrooms in every workingman's home," or "we have lifted the multitude a millionth of an inch in a thousand years." It would have said, "look at our saints." One saint in an age can make the whole life of that age qualitatively different. In other words, one saint is enough to redeem a whole age of men. — *Everett Dean Martin.*

Discussion of Sister Godfrey's Paper

Rev. F. D. Sullivan, S.J.

I have read Sister Godfrey's paper with decided interest and pleasure. In it she has very eloquently stressed the important part played by the sacraments of penance and the Eucharist in the molding of Catholic youth, and particularly in the preserving of purity. It will be hard to find stronger motives than she introduces; and I believe that she has quite thoroughly covered the motive field.

The matter is of supreme importance. The faithful and successful use of these sacraments means the life and vigor of our people. It is surely the manna sent down from heaven to save us in this "desert of materialism."

One who has heard many confessions of our young people must seriously ask himself whether the schools are as efficient in this regard as they should be. On the one hand, one is amazed and edified beyond words to see how the catechetical training once placed like seeds in the hearts of the young has matured into regular habits for life; for it is an astounding thing to find the majority of our people, old and young, in cities, in towns, and in hamlets, manifest in their practice of confession and Communion the same universal Catholic spirit of faith, humility, and reverence. On the other hand, when one is constantly meeting cases of the *recidivi*, the ones who fall back habitually into the same sins, they have been confessing month by month and year by year, one must realize that our system of training the conscience and cultivating the habit of confession and Communion, overlooks some fundamental pedagogical principles in bringing the sacredness of these sacraments home to the young.

It is really a psychological problem to lead our little ones, just opening their ideas to the light of reason, to practice these sacred duties with that deeper understanding which develops a holy fear without chilling a fervent love. We cannot avoid the difficulty of innocent children falling into a habit of routine; and routine is the bane of the proper use of these sacraments.

Then, too, there are so many ways of training a young conscience to grow strong and healthy, delicate without scrupulosity, honest without rashness, secure without self-deception. I believe that it is right here that we can do most to improve our methods of training the Catholic child, to cultivate a perfect conscience, and to make proper use of the sacrament of penance. It is a mistake, a grievous error, to try to make our children pious and innocent by exaggerating to terrible enormity many of the little faults that they are liable to fall into. Much as these may vex us and try our patience, we have no right to place a false or exaggerated standard before them; and it is

much worse to give them a false conscience by pointing out sins where they do not exist and by making venial sins mortal, solely because we believe that the fear of the Lord is the beginning of wisdom.

The reaction from such training is either to outgrow the foolish notions and with a proud righteousness to abandon piety and to consider all commandments in a trifling manner; or to go to the other extreme and become oversensitive and scrupulous and fearful until religion becomes an agony and the love of God a nightmare.

All of this can be avoided if we would adopt rational principles by dealing squarely and frankly, and truthfully with every individual case. The American boy or girl can be won over and splendidly controlled by a teacher who has proved himself absolutely square and honest in his dealings with all, especially the young.

And particularly in regard to the precious and delicate virtue of purity to which Sister Godfrey so eloquently refers as the chief fruit of frequent Communion, may we not confess that we have not been simple and plain and honest with the little consciences submitted to our care. Why should we find so frequently our boys and girls not only after the eighth grade but after their high school, so confused in their minds as regards their duties and obligations, the right understanding of what is sinful and what is not, in matters that are so vital to their physical and spiritual life, and particularly to their peace of conscience. Surely some day our teachers will discover a simple way of coöperating with the parents of the children to guide them sanely and safely to a proper understanding of themselves, their duties and obligations, their dangers and temptations, and the means that should be used to develop a clear and honest judgment and an unfailing will in regard to these matters which frequently disturb the conscience.

I fully agree with Sister Godfrey that the necessity of unifying all the principles of our spiritual life in connection with these sacraments and the vitalizing ceremonies connected with them by leading the imagination to visualize these events at the most magnificent and glorious moments that can occur in human history. When a child is made to realize that his body as well as his soul after the sacred waters and holy anointing of baptism is a sacred temple concentrated to the Most High; a sacred vessel like a ciborium, destined frequently to carry the Holy of Holies; when each confession becomes a sort of resurrection full of supernatural life and strength and each Communion a foretaste of heaven because of the intimate union of our hearts with the Sacred Heart and the Flame of Divine Love, then will he always use these great means of salvation, invented by the Divine Mind, and made efficacious by the Precious Blood of our Redeemer, stepping-stones toward the high degree of sanctity to which each one who has been baptized in Christ's Blood is destined by his vocation.

Come and See

Sister M. Leonarda, O.M.

Editor's Note. We gladly publish this article for its revelation of the religious teacher's attitude toward her class. It is the only attitude for a Christian teacher for her own as well as the child's welfare. This attitude is just as possible with students in a university, as it is with children in the primary grades. The author intended the article to be an inspiration to tired teachers, and we venture to prophesy the success of her effort.

COME to me, O ye children," sang our dear poet, in union with the gentle Heart of Our Lord. So also, sings the first-grade teacher as she welcomes the little ones who come for the first time to put themselves under her care. She well knows that she must fill the double office of mother and teacher to the little people who have been accustomed to Mother's gentle caresses and frequent attentions.

However, notwithstanding her love for the little pupils, she is likely to be a very tired person when the day's work is over. But as the teacher homeward plods her weary way, she must make every endeavor not to allow her heart to become tired.

Little ones are capable of demonstrating the fact that they still carry some of the results of original sin, even though its stain has so lately been removed. When the tendencies of one child are multiplied by 45 or 50, it is quite evident that the teacher is a busy woman.

In thinking over the day's happenings, the wise teacher will look for the little rays of light, the pleasant and bright spots. There are many, so many indeed, that one almost forgets that her little charges have been effervescent. She is quite convinced that her wee people are living poems, and that they give to her some of the truest poetry ever known. If there are any who doubt, let them come and see.

Lovers of literature tell us that one of the least necessary qualities of poetry is rime. Yet, listen to the little ones who have been taught to read by first learning the rime. The teacher says, "Come and sing." "Glad news bring," responds Laurence, and so on throughout the class, all interchanging rimes learned from their little book. Suddenly one small boy says, "I can make up a rime all myself. Here it is: 'A little cat—Sat on a mat.'" Immediately Sonny crams a little hand into his mouth to keep his delight within bounds.

These little ones have been accustomed to march every day, around the schoolroom. However, some of them showed such an appreciation of the decided march time, that the teacher deemed it advisable to put a new record on the Victrola. She deliberately chose a waltz. The children began to march, then stopped, puzzled by the change of time, although the teacher remained silent. In a few seconds, however, the more responsive ones "tuned in," and the others gradually adapted themselves to the change. They had

made up a pretty little step, and were gliding around like graceful little fairies. Even irrepressible Don kept time with the others, but when he reached the teacher's side, he whispered confidently, "Oh, it's too slow."

Watch the children at their games during recess. With all their little strength, they whirl around, singing their pretty rimes and keeping time to them. Little children live in the present, and, when they play, they do so whole-heartedly. Does the teacher ever step into the ring and play with them? If she can forget that she has been privileged to count off more years than they have, she plays heartily and thus helps to find for herself "the fountain of perpetual youth." •

Those who wish a more dignified exhibition of rhythm will do well to watch the children of the grammar or of the junior-high-school grades while they sing a plain-chant high Mass. Lovers of music know that in the plain chant, there is no meter, but it has within itself the most perfect rhythm. This is keenly appreciated by even young children who have given expression to their feelings in various ways.

The Child Nature

Like little pendulums, these small folks swing from the beautiful and poetical things of this world to those most practical. Stern little philosophers they are sometimes. Let the following incident illustrate.

Two little boys, Jean and John, were sliding on a stretch of ice. John fell down and he cried. Yes, he really did. Jean, exactly the same age, surveying his tearful companion with masculine scorn, said, "You baby, if you do not want to fall, get off the ice." Philosophers more mature by far than Jean would find it a difficult matter to give such good advice with such brevity.

The teacher's day is filled with incidents of a similar nature. Here she is listening to Esther saying, "Oh, Sister, please may I say those words again? They are so pretty." Forthwith, she enumerates her pretty words—sunshine, music, dancing leaves, apple blossoms, and violet. Almost in the same breath, the little fairy pleads, "Sister, please may I say a piece about a violet?"

I am a little violet,
So modest and so shy.
I am sure the Blessed Mother loves
Such a little child as I.

Sister, too, must be prepared to speak a piece or to tell a story at a moment's notice on any subject listed in a small child's mind. So, being requested to "speak," she obligingly rendered Joyce Kilmer's "Trees," the last line of which was immediately

memorized by her little pupils. It may be due to pure faith, or to love of rime, or to a happy mixture of both, but that line is one of their favorites. Another one of their favorites is Pippa's song, which they sing from their little hearts. Especially do they dwell on,

God's in His Heaven;
All's right with the world.

Children are like stringed instruments; they are sensitive to the least vibration. A little child will find beauty hidden in the most common things. He will feel the music of the birds, of the brooks, and of the flowers. Let the teacher be poet enough to understand when the child gives expression to his feelings, even if it be given in a crude manner.

The little one's imagination transports him wholeheartedly into fairyland. One day at recess Sister noticed that there was a lively discussion in progress. On making inquiries as to the cause, she was told by David, the leader, "Sister, we are playing Eskimo land, and Robbie insists on taking his Ford up there."

One of the choicest pictures of the imaginative child has been painted by the words of that great lover of children, Wordsworth. May we draw our own lesson from it:

I have seen a curious child, who dwelt upon a tract
Of inland ground, applying to his ear

The convolutions of a smooth-lipped shell,
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
Were heard, sonorous cadences, whereby
To his belief, the monitor expressed
Mysterious union with its native sea
*Even such a shell, the Universe itself
Is to the ear of faith.*

—Excursion, Book IV.

How many of the great, wise, grown-up people of this world can answer the questioning eyes of a little child? When little William turned his searching gaze toward the face of the priest, the eyes of the little child asked, and the spiritual answer was given from the eyes of the priest. Then the priestly hand was laid gently on the child's head. The little boy was made happy. He understood, although no word was spoken.

There are some who say, "I cannot come down to little children." To such, the answer is that when a little child is tainted with the earthiness of this earth, then, and not until then, do we *come down* to him. We *go up* to little children. An innocent child takes us by the hand and leads us fearlessly and in perfect faith to the gates of heaven — right to the feet of our divine Lord Who has warned us that unless we become as these little ones we cannot enter into the Kingdom of Heaven.

Teaching Children the Mass

Rev. Daniel F. Cunningham.

DURING recent years Catholic educators have become more and more convinced that the children in our grade schools and high schools should have a deeper love for, and a better understanding of, the Holy Sacrifice of the Mass, and that they should assist more satisfactorily at it.* This conviction has been deepened by the observance of the conduct of our Catholic people while present at Mass. How different is their attitude from that of the early Christians! We are told by St. Paul that "the early Christians were *persevering with one mind and one heart* in the doctrines of the Apostles, in the Communication of the Breaking of the Bread and in prayer." For centuries the faithful *participated*; they had an *active part* in the celebration of the Holy Sacrifice of the Mass. They did not sit passively in the church as so many do today. Walk down the aisle of any church on Sunday morning and observe what the faithful are doing. Some of them are saying their rosaries; others are reciting prayers found in their prayer books, which have little relation to the prayers

of the Mass; others are carrying out the devotions of a favorite novena; while a goodly portion are gazing toward the altar, their minds occupied with nothing in particular.

At the National Eucharistic Congress held in South Africa in 1929, a priest, in one of the papers read at the Congress, made these pertinent remarks! "The prayers which most people say while at holy Mass are no longer liturgical and communal, but private and self-interested. A gulf has appeared between the priest and the people, between the altar and the nave. The attitude and conduct of the faithful at Mass has little relation to the action that goes on before their eyes. The congregation at Mass utters its devotional sentiments, thoughts, and desires, only in silent personal prayer. Many have lost all understanding of the social, communal, liturgical side of prayer, and think of it only as a private matter. Our great need is to restore solidarity and social consciousness in the prayer life of our people. This can best be done by a return to active participation by all in the liturgy, which by God's own institution is essentially social, communal, and unifying."

*This paper was read at the New Orleans convention of the Catholic Educational Association.

It is not for us, however, to condemn the various methods of hearing Mass which are common throughout the country. The faithful, after all, have been told that these are acceptable methods. The Church simply requires attendance at Mass; she does not require any particular method of assisting at it; and the faithful who use a particular method do so with the firm conviction that they are giving due homage, thanksgiving, and praise to Almighty God. Moreover, it is not within our province as Catholic educators to deal with adult Catholics. We are concerned with the boys and girls and young men and young women in the formative period of life who are committed to our care for religious instruction. The matter of bringing adults to a better assistance at Mass must be left to the pastors.

Our problem is: How shall we teach the boys and girls in the grade schools and high schools to assist at Mass in the best possible manner? Shall we rest content to train them for the passive assistance which is so common today, or shall we strive to train them to take an active part as the early Christians did in the great Eucharistic Sacrifice? Should we not make the attempt to bridge the gulf which now separates the people and the priest? Should we not emphasize in our teaching the great social and liturgical character of the Mass? It seems to me that we should have little hesitancy in saying that we ought to teach our boys and girls the best and most approved method of assisting at Mass. And what is the best and most approved method? Pope Pius X, the great founder of the liturgical movement, gives us the answer when he admonishes us to "Pray the Mass" not merely to pray during the Mass. The more recent words of Pope Pius XI call for the active participation of the faithful at Mass. He says: "It is most necessary that the faithful, not as outsiders or dumb spectators, but as understanding truly, and also penetrated by the beauty of the liturgy should assist at the sacred functions."

To be sure, in the early grades of our schools no comprehensive idea of the Mass can be given to the children. Here we must limit ourselves to essentials. The assistance of the children in these grades will, of necessity, differ from that of the upper-grade children. Their prayers must be within the range of their comprehension. Directed assistance in the way of common prayers at the child's developmental level, together with the singing of hymns, would seem to be the best method for the lower-grade children. When the seventh grade is reached it would seem proper to begin a thorough study of the Mass.

There is danger, in making the singing of hymns too conspicuous a feature of the Mass, that we may change assistance at Mass into a community singing affair, in which children with cards before their faces show by their very posture that they are not at all concerned with what is taking place at the altar. Some of our "children's Masses" are only "three hymns and three Hail Marys" to the little ones. There is no reason why the children of the lower grades cannot say

in common some of the prayers the priest actually says at the altar, paraphrased, perhaps, and scaled down if need be to their level of understanding.

Children must be taught above all to love the Mass. We cannot force them to love it, although some seem to proceed on the assumption that we can. It is well to remember that the Church requires children and adults to assist at Mass only on Sunday and Holydays of Obligation. Enforced daily attendance or attendance during certain months can find little justification. It is no exaggeration to say that to force children to attend Mass at times when the Church herself does not require them to do so, is ruinous to spontaneous devotion and positively dangerous to the spiritual life of those young victims of misguided zeal.

A priest stated recently that shortly after his ordination he was startled to find, on taking the census of his parish, a number of people who did not attend Mass. One of the older priests in the house told him to inquire of these people why they failed to attend Mass, and to note the particular district in which they formerly lived. He was surprised to find they had come mostly from one particular parish. The reason given for not attending was that they had been forced to attend Mass so often when they were children that religion had become obnoxious to them, and as a consequence they soon gave up going altogether when they passed beyond the school age. This is not an uncommon experience for priests. Attendance at Mass, except on Sundays and Holydays, should be voluntary. The presence of boys and girls and young men and young women at weekday Masses should be the result not of a desire to please the Sisters or priest in charge, nor the result of a fear of punishment if they fail to attend, but rather of their own personal love for Christ, and their conviction that the Mass is the source of all help and consolation. When they come of their own accord in the great crises of life to ask for help, to seek consolation, and to render thanksgiving for things received, then we know they have been properly taught.

Love for the holy Mass will come from a proper understanding of it. If a child is not taught what the Mass is, we can have little hope that he will grow to love it; rather he will remain one of that great number who attend Sunday Mass only because the command of the Church binds them under pain of mortal sin. The knowledge of the Mass we impart to the children under our care must not be limited to a collection of facts. It must be of such a nature as to be functional in their future religious behavior. We must teach them to use this knowledge. We want to make it valuable and fruitful of good in their religious lives.

No proper understanding of the Mass is possible for a child who does not grasp the true meaning of the great Sacrifice of Calvary. Children must understand clearly that Christ came on earth to establish a sacrifice which would restore them to the friendship of God; how they of themselves can do nothing to mend

the bonds of friendship broken by your first parents. It should be made clear at the outset how Christ, the Second Person of the Blessed Trinity, in obedience to the will of His Heavenly Father, and out of love for us, came down to offer Himself in sacrifice for our sins and bring us to everlasting life. "God so loved the world that He gave His Only-Begotten Son; that whosoever believeth in Him may not perish but may have life everlasting." They must be shown just as clearly, how the Mass is a continuation of that Sacrifice.

It is very important at this point to remove from the minds of the children the erroneous idea which they (and adults) have that receiving Holy Communion is more important than assisting at the Holy Sacrifice and that it is not a part of the Mass but a distinct act of devotion. How often have we seen boys and girls, and adults as well, coming into church on the first Friday when Mass was half over and a few minutes after their arrival receiving Holy Communion and then departing. This can mean only one thing; namely, that receiving Holy Communion is the all-important thing and that the Mass is merely a ceremony at which Holy Communion is provided. The tabulated results of a questionnaire, about which a Sister wrote in *Studies* a year or so ago, showed clearly that the majority of children, when face to face with the choice of assisting at Mass and not receiving Holy Communion, or receiving Holy Communion but not assisting at Mass — choose the latter, which is but an act of private devotion, and as such less noble and less profitable than assistance at the Sacrifice of the Mass.

After relating the Mass to Calvary, a review should be made of the sacrifice of the Old Law. It should be shown that sacrifice is the greatest act of worship we can possibly give to God; how all the religions of historic civilizations had a sacrifice of some kind as the central act of religious worship. We must make them realize that sacrifice, acknowledging as it does the supreme dominion of God over all men, and of our entire dependence on God, is the highest form of worship. After reviewing the sacrifices of the Old Law we should show that while they acknowledge the supreme dominion of God, they were insufficient to propitiate for the offense of our first parents, and were merely a foreshadowing of the great and perfect sacrifice of the New Law which was to come; namely, the Holy Sacrifice of the Mass.

When thoroughly familiar with the idea of sacrifice, the student has sufficient background to begin the study and use of the missal as a preparation for "Praying the Mass." In some places the study of the missal in the upper grades is required by the diocesan courses of study. As a result of the liturgical movement, the use of the missal is becoming more and more common. In some quarters, however, its introduction is delayed by priests who believe the ordinary missal too difficult for people and especially for children to use with profit. In a recent article in *The Ecclesiastical Review*,

Father Wm. C. Robinson, C.S.C., voices that belief in these words: "Perhaps the majority of the clergy feel that the ordinary layman is not sufficiently instructed to use properly a translated missal." I believe that we all agree with Father Robinson in this statement. The missal is not easy. However, I should say the chief difficulty in connection with the book is its arrangement. It is not so much that its make-up cannot be learned, as that once learned, the task of following the priest through a maze of cross references discourages the ordinary individual from using it at Mass even though he is familiar with all its parts. And, after all, our chief purpose in studying it is to enable our people to use it. It is of little profit to the boy or girl to learn the make-up of the missal, to understand what the Introit is, Collects, Epistle, Gospel, etc., if he does not use the book and actually say the prayers which the priest says at Mass. I have heard a number of Sisters acknowledge that they did not use the missal at Mass because it was too difficult to keep up with the priest. When they are forced to use a number of strings and cards, not to mention their fingers, to follow the sequence of the Mass for a particular feast, it is no wonder they turn to their prayer books for relief.

The time spent in teaching the children to put all the parts of the Mass in the proper sequence would be saved if the authors of missals would place the parts in proper order and eliminate cross references as far as possible. One of the reasons why people have ceased to say the prayers which the priest says at Mass, is that these prayers are said by the priest in Latin, and not understanding Latin, the faithful concluded that the prayers are meant for the priest only, and they took their prayers from other sources. Many compilers of Mass books have insisted on giving the Latin of the Mass together with the English translation. This was an unnecessary and confusing arrangement, and the Latin has been wisely eliminated from modern missals. After all, why give the Latin text if it means nothing to the children?

The more practical missal will have in the introduction, and not in the text, a brief explanation of the liturgical year, of the priest's vestments and of the various parts of the Mass. For a detailed explanation of the Mass no better book can be in the hands of the teachers than Doctor Gihl's, *The Holy Sacrifice of the Mass*. (B. Herder Book Company.)

Convinced that a missal of such construction would prove more serviceable in the hands of our children, we have been working for some time, in Chicago, to develop a missal along those lines. We believe that we have accomplished something in presenting to our Catholic school children a Mass book that is free from the labyrinth of cross reference to sections and seasons, and which, we hope, will enable the child of the upper grades to "Pray the Mass."

In studying the vestments it seems more advisable to stress their historical character rather than to go

into a long explanation of their symbolism. Invariably teachers will find that children are exceedingly interested in the history of the vestments and little concerned with their symbolism. It has been found most satisfactory while studying the vestments to have one of the priests bring the vestments into the classroom and explain them to the children. The study of the vestments presents to us a wonderful opportunity to impress upon the mind of the children the antiquity of the Church, by showing how these vestments, which seem so strange today to many, go back to the first days of Christianity.

Many devices have appeared in recent years to help in the teaching of the Mass. Charts with movable figures, which the pupil may move about in front of the altar, to show the various positions of the priest at Mass have been helpful in visualizing the great drama. In many of our Chicago schools, room has been left for creative activities on the part of the pupil in connection with their study of the altar and vestments. They have constructed miniature altars, in accordance with the liturgical requirements, which they have been taught. Altar cards, chalices, book stands, altar cloths, etc., all in miniature, have been prepared by the students themselves. Demonstrations are given by an entire class to the other classes of the school or to children from neighboring schools. Everything in connection with the Mass is explained during these demonstrations by the children themselves.

As yet we have not touched upon a thing which is

most important in teaching the Mass and which is commonly ignored. Our boys and girls may know what sacrifice is; that the Sacrifice of the Mass is the great Sacrifice of the New Law; they may have learned about the altar and the vestments, the liturgical year, and the different parts of the Mass and their development, and still fail to take an active part in the great Eucharistic Sacrifice. We must take up the prayers of the missal and explain them thoroughly. Again the teacher will find Gehr's book most instructive and helpful. Here is where the children begin to pass out of the realm of the classroom and enter the realm of prayerful, active participation in the Mass. This is where they begin to "Pray the Mass." Show them what these prayers mean and soon they will understand that they, like the priest offering the Mass, are sharers in a kingly priesthood; that they, too, are offering up the sacrifice of the Mass.

A few years training in the proper understanding of the content and use of the missal in our schools will give us within a short time a body of Catholics who will be "Praying the Mass" with the priest instead of praying *at* Mass, oblivious of the great liturgical prayer and sacrifice going on before them. As a result of our having taught them to participate actively in the Mass, when the priest turns to them and says: "Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty," our boys and girls will be able to understand what praying the Mass is.



A GROUP AT THE N.C.E.A. CONVENTION AT NEW ORLEANS

Left to right: Rev. George W. Johnson, Ph.D., secretary-general, N.C.E.A.; Rev. John B. Furay, S.J., director of studies, seminary, Mundelein, Ill., vice-president, N.C.E.A.; Rt. Rev. John B. Peterson, D.D., auxiliary bishop of Boston, vice-president, N.C.E.A.; Most Rev. John W. Shaw, D.D., archbishop of New Orleans; Rt. Rev. Francis W. Howard, D.D., bishop of Covington, Ky., president-general, N.C.E.A.

The Ascetical Element In Religious Education

Rev. George Johnson, Ph.D.

Editor's Note. In this paper, read at the New Orleans Convention of the N.C.E.A., Father Johnson sounds a warning that there may be too much masking of stern realities; too much "tea-table mysticism." "Make religion interesting by all means," he says, "vitalize it, lend it all the best devices that modern pedagogy has discovered, but preserve it from cloying sweetness."

The paper ends with a plea for the teaching of religion by the priest, the official teacher of religion. This will save our teaching of religion from sentimentalism and undue feminization. Father Johnson senses the fact that the priest as teacher of children is too often without pedagogical training. His assurance of remedy seems too incidental and not at all certain as his own work of a professor of education must have taught him.

THE word "asceticism" has an invidious connotation these days. It is generally regarded as meaning pain for pain's sake, as synonymous with an unnatural puritanism. Those who are wedded to the doctrine of self-expression have no time for the notion of self-immolation. They condemn asceticism as running counter to all the legitimate impulses of humanity and see in it something unhealthy, morose, and calculated to produce a state of mind that is one-sided, fearful, and represented.

This suspicion of asceticism is, of course, based on a wrong conception of its nature and function. There has always been a false asceticism whose ideals and practices would justify criticism. Being fully negative in character it has glorified self-torture and frowned on all happiness. It has shuddered at the spectacle of people enjoying themselves and identified goodness with misery.

True asceticism, on the other hand, is positive in character. If it uses negative means it is for the purpose of achieving positive results. Its effect is not to make people miserable but to render them capable of true happiness. It cherishes the desires of the human heart and thwarts them only when they tend toward the illegitimate. True asceticism is nothing more or less than the science of being good as God wants us to be good, which goodness is the prime condition for peace and joy and happiness.

True Christian Asceticism

St. Paul writes to the Ephesians: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto

all the fullness of God." These words of the great Apostle of the Gentiles reveal beautifully what it means to be a Christian. The true follower of Christ is not good in the same way that the natural man is good. Our destiny is a supernatural one, and as such can be accomplished only by a supernatural mode of life. To us has been revealed the purpose of our Creator, which is that we, His creatures, should through the merits of His only-begotten Son become partakers of His own ineffable life. To as many as receive Jesus Christ is given the power to become the sons of God. The charity of the Holy Spirit is poured forth abundantly upon our souls, strengthening us with life, according to the inward man, enabling us to do, to make actual and dynamic, the truth and thus to grow up unto the head, even unto Christ. All of which is implied in the words of our Blessed Savior, "Be ye perfect as your Heavenly Father is perfect."

Modern education is deeply interested in character formation. With the aid of psychology it delves deep into the heart of man to discover the wellsprings of conduct and seeks for ways and means of directing impulses into the paths of ideals. The Christian teacher has much to learn from this movement. Grace does not develop without nature and one cannot become Christ-like until one has first achieved the full dignity of a human being. Supernatural growth must go hand in hand with natural development.

Yet Christian character infinitely transcends natural character. The natural man is good because he respects the dictates of his nature. The supernatural man is good because he knows it is his vocation to become conformable to the image of the Son of God. Supernatural morality is not easily won, for there is always the fact of original sin and the tendency toward evil that is left in our souls. "The Kingdom of Heaven suffereth violence and the violent bear it away." Ceaseless labor, constant exercise of virtue, uncompromising strictness with self are necessary if there is to be any spiritual progress. The life of a Christian must be lived according to the principles of asceticism.

We are striving for perfection. Now what does perfection mean? It means, first of all, that we must aim not merely to be good, but to be as good as we possibly can. It means more than heeding the dictates of the natural law, more than obedience to the Commandments. The ideal we have before us is the infinite perfection of God which we would approximate as much as we can in our poor human way.

For we become perfect in the measure that we be-

come like unto God. We are His adopted children and gradually take on through years of zealous effort a resemblance to our Father. His divine perfection. His love, His justice, His mercy, His holiness, are the norms of our striving. We must become perfect as He is perfect.

The gulf which separates us from God, of course, is infinite. No matter how like unto God we become, we always remain beings. It is necessary for us to know what God would be like were God to live a human life. Hence, God became incarnate and in the example of our Lord and Savior, Jesus Christ, we discover how to become Godlike, here upon earth. He is the first-born among many brethren. We are incorporated into Him by faith and love and are enabled as a consequence to imitate Him, to live as He lived. He brings the ideals of divine goodness closer to our powers of accomplishment.

Some of us imitated Him with rare success and copied the Exemplar as faithfully as human beings could. These are the saints. By their lives they inspire us to seek the goodness, to which we have been called the while their example serves as a model to guide us in action. They are humanity's real heroes.

Seeking Perfection

Such is the ideal of goodness to which we as Christians are called, infinitely beyond natural goodness, infinitely beyond the power of nature to achieve unaided. For this is required a new creation, a new life, a new mode of existence. As a consequence, the first great means that we must use to achieve perfection is divine grace. We receive it in baptism and throughout the days of our life we must cherish it and guard it and strive constantly to increase it in our souls. Prayer is the great fundamental ordinary means of grace and as a consequence is the most important occupation of the Christian. Day and night he calls upon the Lord to supply his deficiencies and to give him the aid that is necessary if he would keep alive in him the spark of life divine.

Then we have the sacraments, and in particular the sacrament of penance and the Sacrament of the Altar—the one to repair the ravages that sin does to our souls and to restore the grace we have lost; the other to feed us with the body and blood of our Lord and Savior and to lend to our souls the strength and power of His presence. "Without Me you can do nothing," says Christ. Our natural powers and endowments are inadequate to attain the end for which we are created and redeemed. It is only by coöperating with Him Who strengthens us that we can do all things that are necessary for our salvation.

This coöperation on our part is required. God made us without our aid but He has decreed that we must help Him in the work of our redemption. First of all, we must die to self. We must come to know ourselves with all of our weaknesses, our evil inclinations, our sins. We must practice unceasingly the virtue of pen-

ance, being filled all the while with a sense of compunction of heart. Temptations surround us on every side. Against these we must arm ourselves. We must crucify our flesh with its vices and its concupiscences and through the instrumentality of self-denial imprint on our flesh the marks of our crucified Savior.

This is the negative side of the life of perfection. Its purpose is to eliminate from our souls all of those elements which would hinder the free action of divine grace, to rid ourselves of those natural faults which would neutralize the effects of God's love in our hearts. But hand in hand with the negative process goes the positive practice of perfection. We strive to know more and more about God and our relations to Him and thus enlighten our minds. The love of God stimulates the will unto activities of the highest order. We practice interior prayer—meditation, prayer of affection, contemplation. We keep ourselves recollected, our minds at peace in the midst of the turmoil of the world. We are eager to listen to spiritual discussions, to read spiritual books. We seek out a guide for our souls and reveal unto Him our inmost thoughts and yearnings. From time to time we withdraw from our ordinary activities and spend some time in retreat, alone and face to face with God. Our lives are organized. There is a rule of action, a program that we follow most carefully, that nothing may impede us in our quest for the fullness of life.

This, sketched in broadest lines, is the life of perfection. It is the fundamental reason for the existence of the Church and consequently should be the fundamental aim in all of our educational activities in particular in the teaching of religion. It is not mere knowledge of our faith that we are commissioned to give to the children, not mere external conformity to the Commandments of God and the usages of the Church. We want something more than natural character. The end and aim of all of our labors is sanctity. "That doing the truth and charity they may grow up unto the head, even unto Christ."

Practical Spirituality

It is in the light of this fundamental aim that we should scrutinize all materials and methods of instruction. The fact that a book is attractive and makes religion interesting to children is surely in its favor. Religion, if presented in the guise of dour, dull drudgery, is very liable to repel the child and to fill him with sentiments of disgust. However, it would be a great mistake to leave him under the impression that religion is a bit of poetry, a pleasant escape from reality. Our times are characteristically pleasure-seeking times, labor-saving times, but there is no room for labor-saving devices in the realm of the spiritual life. The children must become accustomed very early to the ugliness of the cross. They must be brought to see that the beauty of the law of God which delights their hearts becomes the possession of those only who watch and labor and fight. In the classroom they should be

directed to put the truth they learn to work in their individual lives and should learn from experience that the Kingdom of Heaven suffers violence.

It strikes me that there is a danger at the present time of too much sweetness in religious instruction, too much masking of the stern realities, too much "tea-table mysticism." We are forgetting that there is a tremendous distinction between *velleitas* and *voluntas*. Wishful sanctity is not coin current in the Kingdom of Heaven. It is the experience of the ages I believe that easy methods of leading the spiritual life, easy methods of meditation, easy methods of self-denial are a snare and a delusion. Make religion interesting by all means, vitalize it, lend it all the best devices that modern pedagogy has discovered, but preserve it from poison of cloying sweetness.

Priest as Religion Instructor

What the world needs from the Catholic Church today is spiritual leadership. It has science of its own and a fair degree of natural morality. It has art and music and literature. What it lacks is the touch of the supernatural. Our schools should graduate incipient saints who will go forth and bring all things captive to Jesus Christ and by their holy living, blaze the

trail that human beings must follow if they are to be happy.

It is precisely because the teaching of religion should be dominated by the principles of asceticism, that the control and direction of religious instruction should be in the hands of the priest. By reason of his training, his vocation, and his experience in the pursuit of the spiritual life, he is best fitted to teach childhood and youth the things of God. What he may lack of pedagogical training can be easily supplied by reading and experience, for, after all, there is no great mystery about pedagogy.

I feel that it would be a great mistake were we to confide the teaching of religion entirely into the hands of the Sisters. They do wonderful work it is true and we must confess that here and there no religion would be taught were it not for them. Yet let us not forget that according to the law of the Church, the priest is the official teacher of religion. It is he who brings to it strength and virility and as a consequence preserves it from sentimentalism and undue feminization. The spiritual life flourishes wherever a zealous priest is firmly convinced that it is his duty to teach religion and refuses to delegate his God-given authority to others.

Vocational Guidance

Rev. Howard J. Carroll, S.T.D.

Editor's Note. This statement of the experience of Father Carroll, principal of Sacred Heart High School, Pittsburgh, Pa., on Vocational Guidance was read at the New Orleans Convention of the N.C.E.A. It indicates clearly the need for such guidance in our Catholic high schools even though the schools do not provide for vocational or industrial training. The Catholic education system must face the problem of vocational education. We expect in the near future to throw some light on this problem.

THE concept of the school as an institution in which pupils learn under competent guidance has quite generally replaced the notion of the school as a place where pupils are taught. As the late Alexander J. Inglis, professor of education in the Graduate School of Education at Harvard says: "... primarily education is really a matter of guidance and direction. We speak of it primarily as teaching, but it is very far from that. Education is not teaching, and a person who is a teacher only in the sense of providing information and furnishing certain material is very far from being an educator. ("Vocational Guidance in Secondary Education," in the *Vocational Guidance Magazine*, Vol. IV, No. 1, p. 2, Oct. 1925.)

With this change of outlook upon the school has come a change of outlook upon those who are in the school. Every day we are feeling more and more the necessity of regarding our charges as individuals with unique potentialities and problems, rather than as members of a class to be cast in a common crucible

and molded according to a common pattern. Only when the nature and the needs of the individual student are taken as the prime consideration can we begin to do really effective work in education.

If any evidence of this tendency were required, I might instance the rapid development of the child-guidance movement. In the clinics which have been established in various centers both here and abroad, the principles of the science of individual psychology are being applied in the study and direction of the problem child even to the extent of changing, if necessary, its whole life plan. I might instance the institution of the junior college in the attempt to establish an earlier terminal point for those individuals whose presence in college has made higher education unsatisfactory, and the growing movement to adopt the tutorial system as a reaction against the mass education of the present.

Vocational Guidance Needed

Parallel with the development of these features of educational guidance has been the development of the project of vocational guidance in the effort to help the student find himself and his lifework, and to prevent social maladjustment.

In view of the complicated and everchanging condi-

tions of the civilization in which we live, it seems unnecessary to stress the need and the utility of vocational guidance. I am not advocating either vocational education, which is impossible to any great extent in the majority of our Catholic schools, or vocational direction, which I think quite undesirable. I do maintain that if the purpose of a school is to supply guidance, there can be no question as to the place in our educational system of that movement which has as its object to get parents, teachers, and child "to bring to bear on the choice of a vocation, organized information and organized common sense."

"What makes life weary, is lack of motive," George Eliot once said. What makes it a failure is lack of the proper goal. To find the proper goal in life is a difficult task for most of our students. There are so many occupations open to the youth of today, and so many opportunities in each of them, that without assistance our young folks can scarcely see the woods for the trees. Frequently they have only an incomplete view of the occupational fields open to them. They have only a hazy notion of their fitness for a particular occupation or profession, and they are generally unequipped for the task of forming a sound judgment as to their lifework — one of the most important decisions they will ever have to make.

Granted that a student has the fitness and the liking for a certain occupation or profession, it is essential that he know what sort of training it requires, and what opportunities there are for placement upon the completion of that training. These are factors which may have an important bearing on a student's decision. In the *New York Times* of June 4, 1930, superintendent of city schools, William O'Shea, is quoted as authority for the assertion that 3,346 teachers were on the waiting list in New York City, with 3,300 more applying for registration. Obviously, before training for a teaching position in New York, a student ought to be aware of this condition, and be guided accordingly.

With the overcrowding of certain occupations every day we see the opening of new ones. The demand for dental assistants in private, institutional, and industrial work has become so great that several universities have inaugurated courses of training of one year duration to prepare girls for this career. And so on.

An Educational Problem

It cannot be reasonably maintained that vocational guidance has no place in our schools. We want our students to be masters of their academic subjects. We want to develop in them a solid character. But our interest in them is wider. The development of skills and of character is but a means to an end — to make them successful men and women. To do our task well, we must help them to know themselves and to find the proper outlet for their talents; in other words, we must help them to become useful to themselves and to society.

As an indication of the growing realization of the need of guidance work, I might call attention to the fact that the committee on resolutions of the National Education Association recommended, in 1927, "that educational and vocational guidance be considered a primary obligation of organized education." Reports of the Bureau of Education for 1927-28 from 215 representative school systems in cities having a population of ten thousand or more, showed that slightly more than one half offered a course in occupations. Of the systems reporting from cities having less than 50,000 population, 40.4 per cent offered such a course, and in cities of over 50,000 population, the percentage was 61. In short, a gain of about 16 per cent was noted in the number of cities offering vocational guidance work over the year 1925-26 (cf. advance sheets from the *Biennial Survey of Education in the U. S.*, 1926-28; Government Printing Office, Washington, 1929).

"A comprehensive plan of vocational guidance, according to the most ardent advocates, must embrace all the various stages which lead to vocational efficiency. From the standpoint of the individual to be benefited, the complete plan would include tryout experience in various schools, shops, and laboratories, making the vocational choice, preparing for the vocation selected, obtaining employment in the chosen field, and making needed readjustment and preparation for change and progress." (Cf. preface to *Bibliography on Vocational Guidance*, issued by the Federal Board for Vocational Education, Rev. Ed. Washington, 1925.) That is a large program. Even if it were acceptable, not all of our schools have the funds or the personnel to undertake it. There are very few of our schools, however, which could not find time somewhere in their curriculum for at least one class a week in vocational work.

There are, of course, objections to the use of the text method alone. Most texts are written by educators, many of them are pedantic and but few really inspiring. Unfortunately, none of them, as far as I know, presents the basic notion of vocation from a point of view entirely acceptable to Catholic educators. For the greater part they stress service, citizenship, etc., as motives for the choice of a vocation. There is no attempt to show the relationship that ought to exist between any lifework and the Christian ideal. Moreover, I have yet to see a text in which there is the slightest hint that a vocation, even to the religious state, might be a *calling* primarily, and then a choice. John M. Brewer, associate professor of education, at Harvard, says: "Perhaps the dignity of the word 'vocational' is objectionable, when we think of the derivation of the word, and remember that under present circumstances few workers feel any distinct call to their vocation. It is not too much to expect, however, give us a hundred years, that all children will feel a zest for their chosen work corresponding to the call of the professional worker of today."

("What's in the Term Vocational Guidance" in the *Vocational Guidance Magazine*, Vol. VI, No. 6, p. 243, March, 1928.)

Possibilities in Small Schools

Teachers trained in vocational work are an asset to any school which undertakes a program of vocational guidance. But *this does not mean that a school which does not have a trained faculty member should attempt nothing in the way of guidance.* There is no faculty so small that it does not have at least one member sufficiently interested and capable of doing much good. In the rôle of counselor, this member of the faculty should acquire objective information regarding the students' abilities and skills, aided, if possible, by prognostic tests, such as the Fried Vocational Interest Tests, the Thurstone Test of Engineering Ability, the Stenquist Mechanical Assembly Test, etc. He ought to be aware of the home conditions and financial resources of the pupils and know the findings of the industrial and occupational surveys of the community. He might with profit arrange to supplement textual instruction with exploratory courses, with demonstrations and visits to mills, factories, the courthouse, etc. In this connection, I want to call attention to the fact that some of the electrical companies have recently produced sound pictures on vocational topics which ought to be of service—e.g., the research bureau of the Electrical Laboratory Products Co., Inc., a subsidiary of the Western Electric Co., W. 57th St., New York City.

The departments of education in many states have outlined extensive programs in vocational work which are useful in planning a course. Here in New Orleans is a highly organized vocational-guidance department under the direction of Miss Emma Cooley, recently elected president of the National Vocational-Guidance Association. A study of its program will give a comprehensive view of the functioning of an efficient guidance organization.

Talks to Students

In the larger cities and wherever else possible, I feel it is advisable to have men and women address the students on the various occupations and professions, if not as the principal feature of the course, at least as an integral part of it. I am aware of the objections that are made to this procedure. There cannot be enough talks to cover all the vocations; then, too, "outside speakers are particularly unsatisfactory unless they are carefully chosen and specifically instructed as to what is expected of them. Unless these precautions are taken, reminiscences, fatherly advice, big talk about success, unsocial statements about competition, and various other objectionable matters are likely to form the substance of the talk." (Brewer, in Allen's *Practice in Vocational Guidance*, p. 44.)

Nevertheless, according to the findings of a survey

of guidance practices in 339 high schools undertaken recently by Dr. L. V. Koos and Grayson Kefuaver, 60 per cent of them have talks by specialists as a part of their course. (Cf. *Investigation of Guidance Practices in 339 High Schools*, Table XV.) Edgerton's survey showed a very much larger percentage. Evidently, most of those interested in guidance find that the talks of specialists are a valuable asset.

At the school with which it is my honor to be associated, we have taken great care in the choice of our speakers. They have always been given quite definite instructions as to the nature of the talk they were expected to give. After the talks, which were about forty minutes in length, the students were always afforded an opportunity to question the speakers. It has been our policy to choose *young* men and *young* women to deliver the talks, the object being to inspire the idea that opportunity and success are not to be identified with gray hair and furrowed brow. Our speakers have always been model Catholics—to dispel the baneful notion that religion is a handicap to material success. Moreover, they have been, for the most part, members of our own parish. Fortunately, there has been no dearth of competent and successful men and women anxious to cooperate with the faculty. Their contact with the school in this way creates a more lively interest on their part in the institution and also makes for parish solidarity and betterment.

Interesting the Parents

As I am trying to make this paper of practical value to those interested in vocational work, I might tell you of an experiment we tried at Sacred Heart High School last year. Previously our talks were given during class hours. Attendance of the senior class was compulsory. A résumé and appreciation of the talks was a class assignment.

But we felt all along that we could do something better. We felt that the students' parents, who have a great responsibility in the making of a child's decision as to its lifework, ought to have the benefit of the same information that was being given to their children; that they ought to have the same opportunity to profit by the advice of specialists, so that the question of the child's future could be discussed more intelligently and on common ground at home.

With this idea in mind, we arranged that the talks be given in the evening. Attendance was voluntary, and parents were invited to come with their children. We discovered, however, that parents were not alive to the opportunity that was being offered them, and that they were as much in need of education and guidance as their children. Even the students themselves did not respond as we hoped they would, although a questionnaire previously submitted to them revealed the fact that 50 per cent of them had no idea as to what course they would pursue after leaving high school. Distance, bad weather, previous engagements, etc., were alleged as excuses by the children for their

absence, all of which may have been valid enough. We were in error in supposing on their part and on their parents' part a larger interest and realization of the value of what we were attempting to give them than really existed. At any rate the experiment was not the success that we hoped it would be. Nevertheless, we are convinced that it is the ideal system, and we intend by a more vigorous and extended effort to awaken the parents particularly to the advantages of the project. For we feel that without their interest and cooperation we are working under a serious handicap.

We have evidence that our students have profited

definitely by our vocational program. Some of them as a result of it have entered fields that they hesitated to enter before; others have given up the thought of entering fields that they were quite unfitted for, but had previously intended entering. All of them testify that they found the course helpful and broadening to them.

That is enough to justify our efforts. It is enough to make us realize that until we have done our utmost to help our students find their place in life and adjust themselves to the conditions of practical existence, we are only putting them out to sea without sail and without compass.

Public Educational Services for Parochial-School Children

Mrs. Elizabeth Mehan

Editor's Note. We are anxious to present forms of cooperation between public and parochial schools, particularly where children in parochial schools receive general overhead services as a matter of right, and not merely as a convenience. The two opening services are significant of the general relation that should exist. The provision for manual training is merely on a convenience basis. The availability of the general services for various handicapped children is described. We are pleased to print this paper of Mrs. Elizabeth Mehan, a Catholic, who is a very active and useful member of the Milwaukee school board, and who is actively interested, too, in the welfare of the parochial-school system. We should like to print similar articles describing the cooperation of other cities, and to work out, when we have a sufficient fact basis, constructive proposals for effective cooperation. The following paper was read, April 21, at a meeting of the Archdiocesan League of Parent Teachers. In the city of Milwaukee there are 113,229 pupils in the regular schools—79,839 in public and 33,390 in parochial and private schools. Mrs. Mehan has recently been chosen president of the Milwaukee School Board.

AS a member of the Milwaukee school board who hold the progress and success of our Catholic parochial schools very close to heart, I welcome the opportunity to address this representative group of the Archdiocesan League of Parent Teachers, on the subject of some of the special services in public-school education which are available to children of the parochial schools as well.

Health Department

Physicians: At the outset it may be timely to briefly outline the services of two departments which are charged with care of all children of school age in exactly the same manner, in public, parochial, or private schools. The school medical department, under Dr. Barth of the Milwaukee health department, was created by action of the common council in 1917. The city is divided into 25 geographical districts, one physician being in charge of each district. This doctor is responsible for every school in that district, public, private, or parochial. There are two doctors in charge of all high schools, public and parochial. There are

six parochial high schools and one private high school in the city. School physicians are on duty for two morning hours of every school day.

Nurses: The same is true of the nursing division of the health department. The city is divided into 75 districts, one nurse in charge of each district. It is the nurse's function to make regular examinations for anything that may be detrimental to the child's mental or physical condition. Sometimes it is filth, or pediculosis, or a skin eruption. It may be dental care that is needed. Whatever the trouble may be, it is her duty to see that a remedy is effected. If medical attention is necessary she sees that the child receives such attention. If the parents are unable to pay for such services the nurse arranges to have the child cared for at a dispensary or a hospital, without charge. This is done for children of every school in the city, public, private, or parochial, with the exception of two private schools which maintain their own medical departments and do not need the services of the health department. In the words of Miss Brunk, the chief nurse, "There is nothing being done for the public schools that is not being done for the parochial schools."

Welfare Department

The Welfare Department is organized by provision of the state law. (Wis. Statutes 40.70—40.72—40.73.) The city is divided into nine districts and the officer in charge of each district is responsible for the regular attendance of every child of school age in that district, regardless of the school the child may attend. The public and parochial schools in that district are required by law to report violations (or suspected violations) of the law to the officer of the district, on

blanks furnished for that purpose. All parochial schools in the city keep the same cumulative records for pupils attending their schools as the public schools; namely, A.D.P. and O.R. cards. These cards, as well as other means of effecting regular attendance, are supplied through the welfare department upon special requisition. Eighth-grade graduate check-ups, and check-ups of children who have not returned to school with the opening of new semester, are effected for the parochial schools as well as for the public schools. With the exception of the visiting teachers' activities, there is no form of assistance, no direction or instruction, no form devised to expedite the enforcement of school attendance, furnished to the public schools that is not, at the same time, furnished to the private and parochial schools in the city.

Special Ungraded Classes

The trend of education in our schools is following a course which is rapidly changing from the system designed to meet the needs of the great mass of children hypothetically assumed to be on the same level of mental growth. Today, the method is to single out the individual, and find for him such special training as his physical, mental, and moral welfare may require. Retarded children, or those out of step with the regular classroom work, are assigned to our so-called Class "B" and Class "C" rooms. The former are primarily for children retarded on account of illness, unfamiliarity with our language, and like causes. Class "C" rooms are for children with less than normal intelligence, but not sufficiently dull enough to be ranked as really subnormal. Teachers especially trained for this kind of teaching attempt to impart knowledge to the extent of the pupil's capacity, with a view to making him self-supporting. Effort is made to bring these cases as near to normal as possible. Then there are Americanization classes which take care of recent immigrants, giving them a working knowledge of our language and teaching them the principles of citizenship. Often these children can be transferred to their proper classes within a very short time, well-equipped to do the regular work of the grade. As an adjunct to this service, the extension department maintains the social centers, two evening high schools, and citizenship classes for new Americans. These are designed, at least in part, to assimilate the foreign-born by teaching them our language, and giving them a healthy social contact with unlimited opportunity for athletics and amusements.

Care of the Handicapped Child

Deaf: In the school for the deaf (The Paul Binner School located on the top floor of the new Lincoln High School), 117 pupils are now enrolled. They are taught through imitation of their teachers to speak very nearly like the person who hears normally, and children who have never heard a human voice learn through lip reading to know what is said to them. Every sub-

ject in the Paul Binner School for the Deaf, is the same, grade for grade, as in the regular schools, and pupils leaving it receive the same diploma as any eighth-grade graduate. This school serves, too, as a training department for the Milwaukee Teachers' Training College, for practice work of students qualifying to teach the deaf.

Blind: Blind children and those with defective vision, are also enabled to keep step with normal pupils. They recite with the pupils in the regular classrooms. Some of this group use the raised print, while special books with very large print are furnished for those who have sufficient sight for this method. All study is done under supervision of the special teacher in a special room equipped to meet the needs of these children. Enrollment in this group numbers 49, and they are housed in the 27th Street School.

Defective Speech: For children with defective speech there are teachers who conduct classes in speech correction in various schools. These children are in the regular classrooms for instruction, except for several hours weekly which are spent with the speech teacher.

Crippled: One of the recent advances in providing for the physically handicapped in our midst, is the central school for crippled children on the site of the Roosevelt Junior High School. Ninety-one children are cared for here and provided with classroom instruction, attention of nurses, therapeutic treatments, well-balanced meals, and such other aids as their condition may warrant. For crippled and otherwise physically handicapped children who cannot attend school, teachers are provided who bring instruction to them in their homes and in the Childrens' Hospital. The Junior League Corrective Shop affords its facilities to those who may be benefited from its services.

Open-Air Classes: Open-air classes are conducted for children inclined to tuberculosis or otherwise impoverished health. At present there are 169 children in this department. Here the pupils, warmly clad, spend the days in rooms with wide-open windows. Physical examinations are given regularly, and tabulations of heights and weights recorded. Menus are carefully prepared and regular rest periods provided. When restored to normal condition they are permitted to reënter the regular classrooms. There are seven open-air classes throughout the city. Children are admitted only by assignment from Dr. Ernst, in charge of the T.B. division of the health department. Under Dr. Ernst are four physicians who conduct chest clinics in all schools of the city whether public or parochial. They do not work in districts as do the staff under Dr. Barth, but rather by schedules.

Free transportation is provided for the crippled children and such others of these handicapped young people as may be dependent upon the school busses.

Two hundred and ten children are thus transported to and from the special and regular schools daily, also about eight children per day are brought to the Junior

League Corrective Shop. The cost of this bus and carfare service is provided by the state and amounts to about \$23,000 annually. The drivers of the school buses are very reliable, and carry the little ones with tender care to and from the bus to the school and the home.

Prevocational Schools

For the adolescent boys and girls who may have become behavior problems, who may be misunderstood in the regular classroom, or who are "out-size" for the elementary school, there are four prevocational schools, two each for boys and girls. These schools open up a new vista of educational life, where, under proper guidance by men and women teachers experienced in dealing with this type of children, they are molded into useful members of society.

Manual Arts: The manual-training classes in the elementary schools give children in the sixth, seventh, and eighth grades, instruction one hour per week in woodwork for boys, and cooking or sewing for the girls. Some few of our Catholic parochial schools have the seventh- and eighth-grade classes accommodated in these centers, but as the room space for these manual-art centers is very limited, and is restricted thereby to particular schools, our parochial classes are entered only when the public-school classes do not utilize all the available time. As new schools are completed, these centers will increase and then more of our parochial schools may enjoy this service.

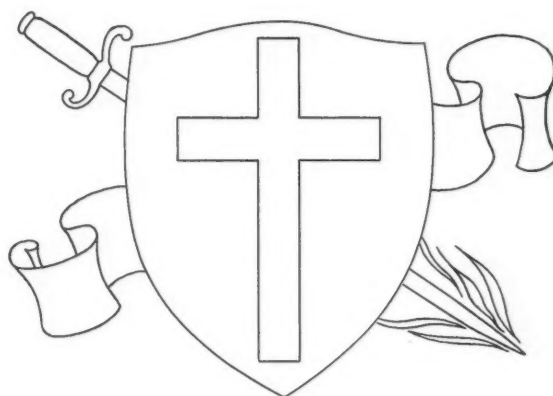
Street Trades: There is one adjunct to this group of special services rendered under the auspices of our public schools which is probably worthy of mention here. This is the street-trades department. It has jurisdiction over parochial-school children as well as public-school children by provision of law. (Wis. Statutes 1728 s and t.) Each school has its own newsboys' club of which each boy automatically becomes a member when he is issued a newsboys' permit. The club is under the guidance of a teacher who acts as club adviser. The 84 parochial schools in the city are also invited to organize clubs and participate in the activities, but so far only 15 of them have done so. These receive the same school inspections as do the public schools; they subscribe to the *Newsboys' World* (the club paper) and participate in such activities as the indoor swimming meet, skating meet, track meet, analysis and development contest. They are invited to the annual banquet, and have a voice in the election of officers for the Newsboys' Republic, an all-city organization comprised of representatives from all clubs in the city.

Conclusion

In these notations I have tried to cover some of the outstanding services which our public-school system is providing with ever-increasing vision to the handicapped or underprivileged children of our community. For obvious reasons our own Catholic-school system cannot take like care of problems of this kind within

its own field. Personally, I doubt that even if we had the means at our command, it would ever be feasible to do this. The service is for all the children and may be had for our children upon proper application. When the handicap is removed the children come back to their own classrooms in the parochial schools. It is worth while informing ourselves upon these matters, because the failure efficiently to care for even one handicapped child through ignorance of this easily acquired information is a responsibility which rests upon us who are in position to learn the facts and make use of them.

In closing, may I emphasize the duty which rests upon us as Catholic women to interest ourselves in the policies and trends of public education which indirectly at least, and in many cases directly, affects the values of our own system of education. Any great institution like our schools, which mark the chief department of civic welfare, is of vital consideration to every good citizen, and upon the services rendered in our schools, public, parochial, and private, depends the citizenship of our city of tomorrow, and it is only as we give to every boy and girl the best in educational advantages that we may hope to assure a wide-awake, intelligent, and morally fine citizenship of the future.



1930 SEPTEMBER 1930

SUN	MON	TUE	WED	THU	FRI	SAT

A BLACKBOARD CALENDAR

The design suggests the shield and the flaming sword of St. Michael the Archangel whose feast occurs September 29.

Correlating History and Geography

Sister Lucy Le Sage, M.A.

Editor's Note. This article is in the form of a narrative of an actual observer as told to a teacher. It furnishes a very good illustration of the possibilities of unforced correlation in history and geography. The article is concluded from the August issue.

"The proper object of the teacher's most profound study is not the course of study, or the textbook, but the child." — PAYNE.

BUT extreme fatigue orders a halt. It is then necessary to construct a hut after the custom of the Eskimo. Heaped-up snow forms the wall, a large ice trough becomes the roof. It is under this shelter that one prepares to sleep after having partaken sparingly of salt meat, that had to be thawed out at the heat of a lamp. A few hours later, a signal is given, and at once, around the hut, heaps of snow begin to move and to shake themselves. The dogs have slept outside the hut and have become buried in the snow during their sleep.

After throwing the faithful animals a few mouthfuls of food which they quickly swallow, they are hitched to the sled, and the travelers resume their journey. Will they succeed? There are so many obstacles to overcome. Any day the cold, already so intense, might grow much worse and petrify them in a few minutes. Their dogs so necessary to transport their provisions, may perish, their scanty food may not last them the time needed. Who knows? The ice may give way under them and they may be precipitated into the icy water. Great God protect these noble explorers in their desire to solve the mysteries of the Pole.

An Open Polar Sea

In 1854, the hardy American, Kane and his companions, after having abandoned their ship, the *Advance*, that had been caught in a sea of ice, continued their explorations with sleds drawn by Eskimo dogs. They had resolved, even if they should perish to the last man, to reach the North Pole.

At about 500 miles from the Pole, they found an open sea; they found heat and life. Flocks of birds fluttered over the waters, sea swallows, ducks, geese, seagulls, were flying all around. Large sea bears were playing on the rocks. Fishes filled the water, a few flowers were blooming on the shore; in a word, there was life and heat everywhere. The sea lay perfectly open, not a single iceberg, its green water was rolling at the feet of the travelers. The wind blew for 52 hours without bringing a single iceberg. If Kane had had his handsome ship, *Advance*, with what ardor he would have launched it on this beautiful sea.

What can be the cause that keeps this polar sea, at

least in summer, in a liquid state? It is probably the Gulf Stream that plunges under the icy waters and carries its last heat to the Pole.

The Antarctic Regions

The Antarctic Polar Regions are still less known than the Arctic Polar Regions. Thick layers of ice, thousands of miles in diameter, surround the South Pole. The surface of the ice field around the South Pole, consist of abrupt cliffs cut by narrow and sinuous straits. The sight of these impassable walls fill the soul with a mysterious fear. Nowhere does man feel his weakness so accurately. It is an inert world, mournful and dismal, which threatens feeble man's destruction any moment. To the extreme limits of the horizon lies an absolute chaos of icebergs of almost every imaginable form. Here and there, some blocks of ice attain an elevation of 150 to 250 feet.

The icebergs here, are covered by an almost permanent fog that gives them a grayish color. When at rare intervals the rays of the sun scatter the fog that rests on them, the effect of the light through the ice is very strange. A profound silence reigns over everything. The depressing monotony is broken by a few birds that flutter over the icy wastes, by the heavy breathing of whales, and by flocks of stupid sea bears lying flat on the polished surface of the ice.

In 1840, Ross and d'Urberville with their two ships, the *Terror* and the *Astrolabe*, while in search of the South Pole, entered a narrow passage that opened at the end of a high cliff. One might have imagined himself in the narrow streets of a city of giants. Vertical ramparts of ice stood to the right and to the left which dominated the ships' masts. In comparison to these enormous masses of ice, the ships appeared very small, their framework was so weak and thin, that one could not repress a sentiment of fright. Caverns opened at the foot of these walls of ice, where floods of icy water were engulfed with frightful noise. The sun darted its oblique rays on the transparent partition walls of ice, producing a fairy play of light and shades. Cascades, formed by the snow thawed out by a January sun, — the summer of these regions — poured out into the sea.

The orders of the officers reverberated from one wall to the other, awakened a thousand echoes repeating for the first time the human voice. For one hour the two ships advanced between two ramparts of ice, in continual danger of being sunk to the bottom by a fragment of ice. Finally they reached a vast basin, closed on one side by the ice they had just passed, and on the other by a high land covered by a thick

layer of ice on which the sun in all its splendor reflected its blinding whiteness. It was a fragment of an Antarctic island. It was here that were discovered the two volcanoes, Terror and Erebus, 12,000 feet in elevation.

Later Explorations

Lieutenant Ernest Shackleton led an expedition in 1907-1909. More than 100 peaks were discovered as well as numerous mountain ranges. This expedition located the magnetic South Pole at 72:25 latitude, 154 east longitude. In June, 1910, Captain Robert Scott, led an Antarctic expedition in his ship the "Terra Nova." It was reported February 10, 1913, when the Terra Nova reached New Zealand, that Scott's party had reached the South Pole only to find that they had been forestalled in the discovery by the Norwegian, Amundsen, whose records show that he had reached the South Pole on December 14, 1911, or thirty days before. Scott's party experienced great hardships and suffering, and on their return home they were caught by a blizzard and died of exhaustion and exposure when within eleven miles of One Ton Camp, where provisions awaited them. With the bodies of the heroic explorers were found the diaries of Captain Scott, with entries almost up to the hour of his death. This bore a brave message to his countrymen and a complete explanation of the misfortunes of his expedition.

The man who was first to reach the coveted South Pole, was the Norwegian explorer Captain Roald Amundsen, as noted in the foregoing. Captain Amundsen, on his journey, was favored with good weather conditions which, combined with his carefully planned system of depots, and his well-trained and efficient teams of sledge dogs, enabled his party to advance rapidly to his goal without experiencing the deprivations and hardships common to all former expeditions.

After three hundred years of fruitless efforts, the North Pole was discovered April 6, 1909, by Commander Robert E. Peary. His last and successful expedition left New York City, July 6, 1908, in the Arctic steamboat, Roosevelt, equipped for a two-year voyage. Commander Peary brought to bear the experience of a quarter of a century on the selection of supplies and equipment,

realizing that it was lack of them which had prebented his reaching the pole on his last trip.

Reaching Sydney, July 17, the real journey was begun, and after a successful voyage Cape York was reached August 1. After encountering some difficulties from the ice floes, the Roosevelt was finally established in winter quarters at Cape Sheridan, Grant Land, on September 1. Here the little party made extended preparations for the long, dark winter, the commander knowing how necessary it was to keep his party in good health and spirits. While provisions were taken on land and shelter provided to prevent accidents, the steamer was lived in, not only by the commander and his crew, but by the Eskimos whom he had brought with him. One of the serious difficulties that began to confront Commander Peary as early as November 1, was the dying of his dogs. Upon them so much depended that he exhausted every effort to save them, but lost many in spite of all his efforts.

In speaking of his discovery, Commander Peary declared that he was too exhausted to experience any great satisfaction which must come of a long-attempted task completed. He spent about thirty hours making observations, then having left the flag of his country behind him, he set out to rejoin his companions. Commander Peary established, without doubt, the fact that there is no land within the 90 parallel.

The North Pole was again reached in 1926, by airplane and airship or dirigible, although no actual landing was made at the Pole. On May 9, 1926, Lieutenant Commander Richard Evelyn Byrd and Floyd G. Bennett as pilot, flew from King's Bay, Spitzbergen, to and around the North Pole and returned safe to his starting point after a flight of fifteen hours. Two days later, Captain Roald Amundsen, with a party also headed by Colonel Umberto Nobile and Lincoln Ellsworth, an American, in the Italian-built dirigible "Norge," left from the same base, King's Bay, Spitzbergen, and flew over the North Pole on May 12. Thus this most northern point in the earth's latitude, was visited twice within three days. Neither expedition saw any sign of land at the Pole. The "Norge" continued her flight to reach a goal somewhere on the Alaskan coast. After passing



the Pole, the "Norge" encountered terrific storms, with snow and hail, which prevented any aerial survey of the territory passed over. The dirigible was almost constantly in danger of destruction, but a landing was finally effected at Teller, Alaska, after a flight of about 1,800 miles. It was hoped that the Amundsen expedition would be able to map great stretches of land, hitherto unknown, especially the section between the North Pole and Alaska, but due to the storms encountered, not much information was secured concerning the nature of the territory passed over.

The Antarctic regions are not so easily accessible. Ernest Shackleton in the "Endurance" penetrated Weddell Sea at 77 degrees south latitude, 35 degrees west longitude. No landing could be made, except on the ice, and the ship was eventually crushed by the ice. In 1917, Shackleton rescued seven men of the "Aurora," which had been marooned in Ross Sea.

Shackleton again made an Antarctic voyage in the "Quest" in 1921, but he died at South Georgia in 1922, after having reached new positions in the Antarctic hitherto unknown.

In the last issue of the *Scientific Magazine* we read: "After a year and two months spent in the isolation of the Antarctic wastes, the Byrd Expedition is returning to civilization bringing new information concerning the mysterious ice-covered continent which lies at the South Pole. Costing more than a million dollars and carrying the most elaborate scientific equipment ever prepared for a trip of exploration, the expedition collected data which will aid workers in many fields of science.

"The first result of the expedition will be the remaking of maps of the Antarctic continent. At least three hitherto unknown ranges of mountains were sighted by Byrd and his companions on their flight to the South Pole. These mountains must be placed on the map. Additional information of value to geographers is contained in the aerial survey films by which 150,000 square miles of Antarctic territory were mapped. Accurate soundings of the depths of the water of the Bay of Whales were taken. There has been much discussion as to whether the Antarctic is really a continent at all. Some geographers maintain it is a series of islands covered by ice. The observations made by the Byrd expedition may have bearings upon the final decision of this moot point.

"It was found that the character and structure of the rocks composing Queen Maud Range are entirely different from those composing Graham Land and the Andes Mountains. This discovery is considered highly important by geographers as it proves that the old hypothesis that the Queen Maud Range is part of the Andes is false.

"In natural history many specimens of Antarctic life were obtained and the most complete data yet collected upon the habits of the seals, whales, and penguins, that live in the South Polar regions were assembled. The observatory established by the expedition made

hourly records showing wind velocity and direction, barometric pressure, temperature, and humidity. A direct connection between the weather in the Antarctic and the weather in many parts of the globe is believed to exist. For instance, meteorologists have observed that a severe winter in the South Orkney Islands, near the Antarctic Circle means a drought three and a half years later in the Argentine wheat belt. If the Antarctic winter is mild, abundant rain and a fine crop result in the South American country.

"They also link the Antarctic weather with the monsoons of India, and they believe it has much to do with the height of water of the floods of the Nile. Perhaps a study of the data collected by the Byrd expedition will aid the scientists in a better understanding of how much of the world's weather is affected by the conditions near the South Pole."

Interests as Education

The mere possession of knowledge is no test of an educated person. How he uses his knowledge to attain what may be termed rich and worthy living, or securing life satisfaction, determines the educated man. This implies a large number of deep-set interests that enable him to understand and to respond to situations, or to have a broader appreciation of life. The educated man who is responsive to life situations is naturally curious. Curiosity must be satisfied. A man may best be measured therefore by the responses he makes to the world about him. One man takes the news of the day as a matter of course, showing no wonder, no excitement, no mental or emotional reaction. Another uses his knowledge or his ability to get what he needs to interpret, evaluate, and appreciate the happenings of the day. Ralph Adam Cram's problem of designing an arch that would carry the weight of the dome of the new St. John's Cathedral being built in New York City is better appreciated by the educated man who brings his knowledge of mathematics and history to bear on the subject. Hearing a Brahms symphony and then going to the encyclopedia to learn something of the man and so be able better to appreciate his music is another example.

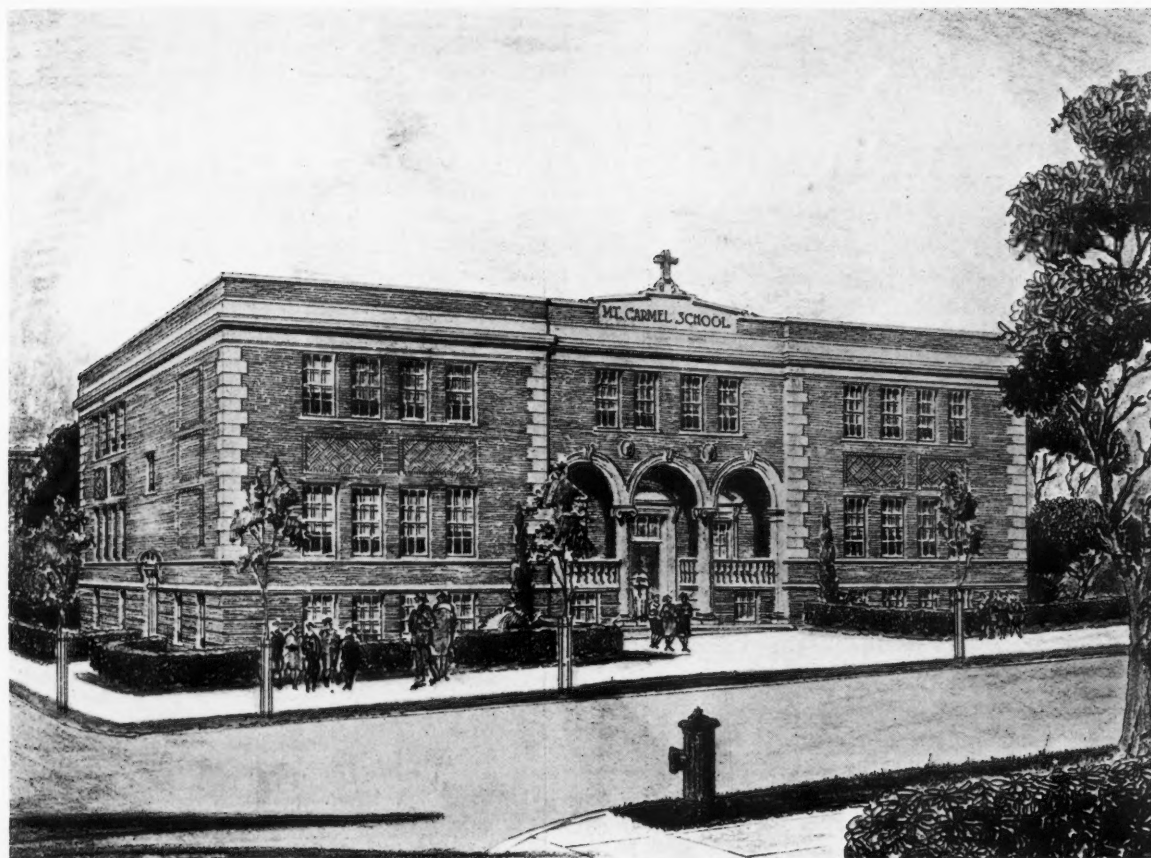
It is this insatiable curiosity, seeking for satisfaction, that is the basis of real education. Interest differs with different individuals; everyone has a right to his own interests, and one's own interest may lead to the acquisition of new interests. These are contagious, made, for the most part, through contacts.

An enthusiastic teacher, who, herself, has absorbing interests transfers these interests to her children. The teacher's job is not to transfer knowledge for the sake of mere knowledge, or for disciplining the mind, or for utilitarian purposes, but seek out and to build upon children's interest, and through these interests to lead them to education.

To become educated, then, depends, for the most part, upon the number and variety and the depth of the interests developed during life. — *Joseph Wiseltier.*

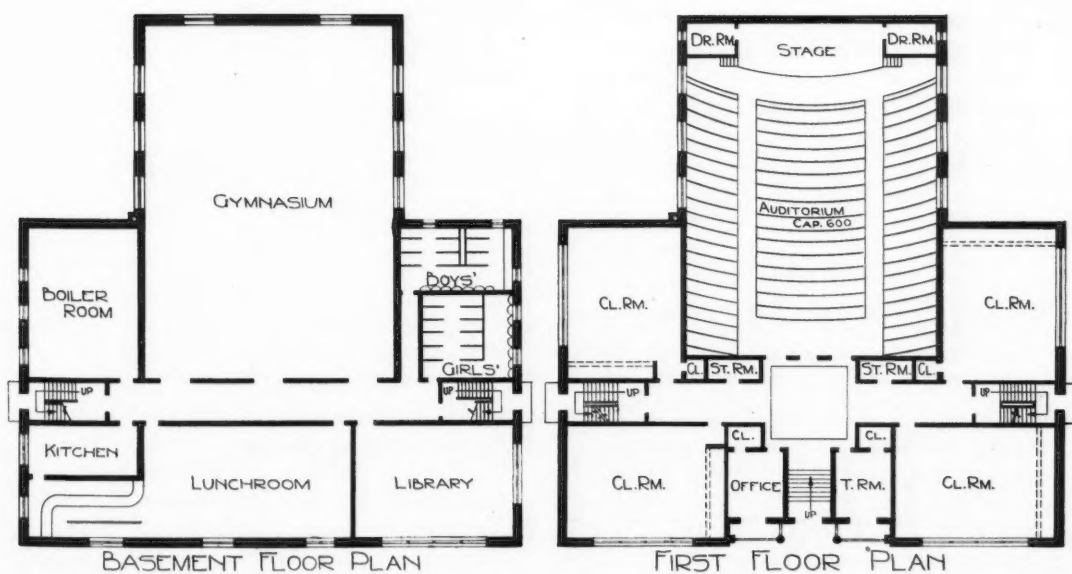
The Aim of Education

The Catholic Church fully realizes that the great object of education should be to develop the whole man, to bring out every one of his faculties, to train the man entire, and to round out all his powers. She understands that eternal life is the only complete life; hence, the primary importance of religion is education, and her teaching throughout the ages has been that any system of instruction that passes over the supernatural and religious elements can never be anything but incomplete, narrow, contracted, partial, broken and fragmentary. — *The Southwest Courier.*



OUR LADY OF MT. CARMEL SCHOOL, ELMSFORD, NEW YORK

—De Pace and Juster, Architects, New York City



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School of Our Lady of Mount Carmel, Elmsford, New York

MAXIMUM economy and utility in arrangement have been achieved in the new school of Our Lady of Mount Carmel at Elmsford, N. Y. This has been possible because no growth in enrollment is anticipated and no enlargement of the building has seemed necessary.

The exterior is designed in a carefully simplified modification of the Italian Renaissance, with red brick walls and gray limestone trim. The construction throughout is of concrete and brick, with steel for the long spans over the gymnasium and the auditorium. The corridor floors and stairs are finished in terrazzo; the toilet rooms have terrazzo floors, and tile wainscoting. The classrooms are plastered, and the floors and trim are of oak. The auditorium is finished with ornamental plaster, to harmonize with the exterior design, and oak has been used for the floors as well as the trim. The gymnasium is finished with enameled brick walls and hardwood floor.

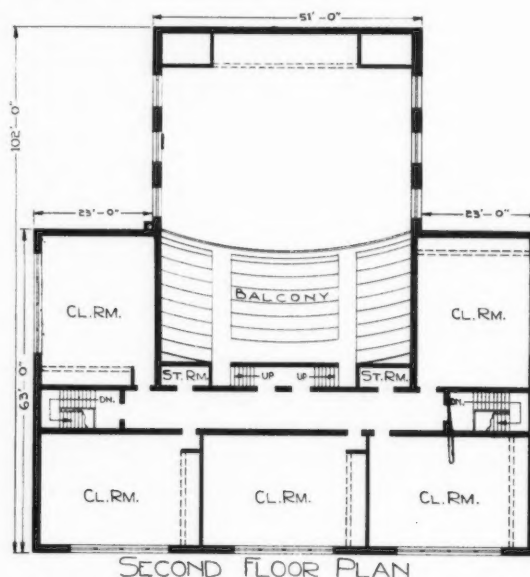
The building has been planned to accommodate a grade school of nine classrooms. In addition to a large gymnasium, the basement contains a library, a lunchroom, toilets, and a boiler room. The kitchen and serving facilities of the lunchroom make it possible to use this room for various society meetings and for the serving of meals on the cafeteria plan. The library is intended for both parish and school purposes.

On the first floor there are four standard classrooms, with built-in wardrobes, an office, and a teachers' room adjoining the main entrance. The auditorium has a

seating capacity of 600. On the second floor there are five additional standard classrooms.

The building is heated by means of a vapor-steam system. The cost of the building complete, without furniture, was 156,000.

The architects of the building were Messrs. DePace and Juster, of New York City.



OUR LADY OF MT. CARMEL SCHOOL, ELMSFORD, NEW YORK
—De Pace and Juster, Architects, New York City

A Plea for the Rural-School Child

Carolyn Kay Shafer

Editor's Note. A plea for neglected rural schools off the main roads. Bishops, diocesan superintendents of schools, or pastors can do much to help these schools by a kindly interest. This article is published to stimulate such interest.

THE type of rural school with which this article deals is not the rural school on the highway. Not the well-equipped school to which the school bus brings a healthy, active group of country children each day. I speak of the little Catholic school, situated next to the Catholic church in the real honest-to-goodness country, off the highways. This type of school is located approximately in the center of a group of farmer families which make up the congregation. Its members still

retain the horse and surrey for the long winter and early spring months, when the roads are impassable with cars. During these months the children are forced to wade through mud, walking, or come horseback to school.

Poor Equipment

The school building is the same little two-room house in which mother went to school. It has the same little old rusty stove that refused stubbornly to draw, even in mother's day. It has the same old slate blackboard that refuses to record even the softest of chalk. The pastor is handicapped. Shall it be a new roof for

the school building or paint on the church walls? The good Sisters do all they can to bring the equipment up to the standard of other schools, but what can they give who have nothing of material value of their own?

The parish is made up of families of comfortable means. They all have their cars, and most of them own a radio. Still it seems a terrible waste of money to them to buy equipment for the school. That school was good enough for them, just as it was, why not for their children? They do not seem to progress. Why? Because they do not allow themselves to become actively connected with their children in regard to their school problem. They assume the attitude that when they have seen them off to school each morning properly dressed and fed, that they have done their duty, and it ends there. Some of the parents, who have not taken the time to glance in the direction of the school-house as they hurry in to Mass on Sunday mornings, could not tell you the color of the last coat of paint on the building, provided, of course, there remained still enough paint to be seen. These parents never think of visiting the school. The busy farm mother does not have time. With her usually large family of children she is busy from early morning until late at night. This same woman, however, would never fail to give up an afternoon to tend some sick neighbor. She would be doing only what she considered her Christian duty. Just so should she consider it her duty to take an active part in the affairs of her children; she should give at least one afternoon a month to attend the parent-teachers meeting at the school.

School Terms

The question of school attendance in the rural schools is a grave one. A perfect attendance record is a thing unheard of in the country. Every teacher knows that to do good schoolwork, a child must do each day's work. The loss of only one day out of a week puts a child back so that his progress is retarded greatly. If it were just the loss of time on account of sickness of the individual child it would not amount to so much, but mothers of rural children think nothing of keeping their children out of school for the slightest excuse.

In hog-killing time the older boys stay at home. If there is sickness in the families of the older married sisters, the older girls are kept out to help. These absences often extend into a period of weeks at a time. The average school term of the rural child is only six or seven months at the most, and in some places a shorter term is kept. If the father decides to plant earlier, the boys are taken from school on short notice.

Preparation for Careers

The thought seems never to occur to parents of rural children that they may be preparing their children for anything but the farm. One day I asked a mother of one of my children what she wanted her son to be when he grew up to be a man.

"Why," she answered, plainly surprised, "a farmer,

of course. What else would he be? His father is a farmer, both his grandfathers were farmers, in fact, John comes from a long line of farmers."

She did not know that the thing that prompted my question was the fact that I happened to know her son was no more fitted for farm life than I was. It also happened that I had seen little John, only the day before, stop in his hoeing, to throw back his black head and scan the sky. It was not the rich, dark loam under his feet, nor the waving yellow corn, higher than his head, that made him look out over the horizon. A casual interpretation might have led one to think that he was taking a survey of the countryside with true farmer's pride, but I knew better. I, too, had caught sight of the bright wing of a cardinal, and I knew that John's artistic eye was following the beautiful bird in its flight.

Hadn't I often caught the youngster making pencil sketches on the margin of his books? Crude things, of course, but with an unmistakable sign of true talent for art. An inborn talent, in spite of the farmer ancestors. A talent, too good to be buried beneath the plow.

John will leave school, probably in the fifth or sixth grade, and go on the farm, added as another piece of its machinery. It would be a waste of time for him to confide in those around him, of his longing for an artistic career. They would not understand.

Parental Cooperation

If these rural parents would only interest themselves in the affairs of their children. If they would go to the school and attend a session. They would quickly grow so very interested in the work of their children that they would be willing to give them all the education they would take. If they saw the work the teachers were trying to do they would gladly supply them with the necessary equipment, so that they would bring the standard up to the public schools. They would keep their children in school regularly at any sacrifice. They would help them attain their careers, no matter how foreign they may seem to them.

Some of our greatest doctors, lawyers, business men, statesmen, were farmer boys, but they all had parents who let them follow the flight of the redbird.



The Hidden Ways of God

Among those who have a marked destiny there is a class of souls that cannot satisfy their natures with the common modes of life. A hidden principle leads them to seek a better and more spiritual life. The longing after the Infinite predominates in these souls and all other ties must be loosed and sacrificed if need be to its growth and full development. Many thoughts come to these souls which stretch far beyond the limits of man's reason; noble hopes and aspirations, heroic deeds of sacrifice, and bright dreams of holy life awake them in their midnight slumbers, indicating a life beyond mere human strength. Such are the hidden ways of God's Providence in preparing that class of souls, which He has chosen to do a great work—to live above the race and the common life of men and to act upon society with a divine energy.—*Walter Gavigan.*

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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The Parochial and the Public School

Occasionally a Catholic educator, in his zeal to champion the parochial school, or to enlist the support to which it is entitled, and thus insure its identity and stability, resorts to the negative method of attacking the public school.

Are these attacks upon the Nation's system of education really expedient and wise? Are they necessary? Cannot the Catholic parochial school be promoted effectively along affirmative lines? Its mission is so clearly established, its being, as an essential part of the faith, so well defined, and its religious objectives at once so apparent, that negative methods seem superfluous.

Father Paul Blakely of the staff of America does a good service to the country and to the Church in pointing out in his speech before the National Catholic Educational Association in June that the parochial school is in fundamental accord with the ideals of the

Republic, as, in fact, the schools the Fathers of Our Country had in mind. He said:

"I believe in the Catholic school because the Catholic school alone is built upon the principles recommended by the Founders of this Republic, and it is the only school which faithfully adheres to them.

"The schools of the New England colonies were institutions in which religion found an honored place. The first college founded in the colonies still bears as its motto *Christe et Ecclesia*, For Christ and the Church. Not a man who signed the Declaration of Independence, or who sat at Philadelphia in 1787, to draw up a Constitution for the new Republic, had been trained in a school from which the teaching of religion and of morality was excluded. The schools of our American forefathers were, essentially, religious schools.

"Let us examine this matter in some detail. In its Ordinance for the Government of the Territory of the United States Northwest of the River Ohio, adopted on July 13, 1787, the Continental Congress of the Confederation wrote six articles of fundamental importance in good government. The first and second enumerated certain natural and civil rights, later guaranteed by the first Amendments to the Federal Constitution; the third bears directly upon my thesis. 'Religion, morality, and knowledge, being necessary to good government and to the happiness of mankind,' these early Americans concluded, 'schools and the means of education shall forever be encouraged.'

"What schools and what education? These men had no secular school in mind, for they postulated religion and morality. The only schools they had known were schools in which the teaching of religion and morality was accorded a primacy not merely of honor, but of fact and necessity. It was of such schools they thought, and the schools which they recommended for the furtherance and protection of good government in the vast empire opened by the Ordinance, were schools which taught the pupils religion and morality.

"Rehearsing these dusty truisms of American history, let us take up a letter, penned from 'United States, September 17, 1796,' and signed 'George Washington.' The famous *Farewell Address*, was not the work of Washington alone. Submitted to a number of his associates, notably Madison and Alexander Hamilton, it sets forth the political philosophy of the men who founded this Republic. In it we find the same insistence upon the need of religion in the schools.

"'Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports,' wrote Washington. 'In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. . . . A volume could not trace all their connections with private and public felicity.' Developing this idea with characteristic brevity and clearness, Washington ponders on the best way of fostering religion and morality among the people. He cannot find

it in 'the influence of refined education' alone. 'Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

"Where, then, can it be found?"

"Washington thought that the best method of promoting religion and morality in the new Republic was to teach religion and morality to the children in the schools. 'Promote, then,' he concludes, 'as an object of primary importance, institutions for the general diffusion of knowledge.' Those who argue that Washington had in mind the secular systems of today, can maintain their point only by rejecting the very premises upon which Washington based his conclusion."

The Catholic parochial school thrives best upon an affirmative adherence to its lofty and accepted cause. That cause needs no apology, no defense. It should be explained with great care to our fellow citizens who do not understand its basis, its purpose, its history, its results.

The Catholic institutions of learning, as exemplified in this country, from the smallest kindergarten to the largest university, have not only justified their being but have commanded the confidence and respect of the country generally. They have, under a beneficent form of government, been permitted to realize the aspirations and the finer traditions of the Church, without hindrance or interference.

If they have been able to realize the educational objectives of the faith it was through an affirmative rather than a negative policy; through a strict adherence to a given task rather than attack upon the other man's task; planning, building, and rearing a great structure without wasting time to criticize, disparage, or ridicule the conceptions and efforts of others.

There are no good reasons why the relations between the parochial and the public school should not be amicable and pleasant. The scope and function of each is established. Each has a task to perform. The products of the two schools are destined to mingle as friends, as neighbors, as citizens. Mutual respect and amity can be maintained without a sacrifice of principle, or an impairment of the faith. I think that we shall get further in achieving our own purpose by following a technique such as Bishop Spalding's rather than that of our recent too vociferous protagonists. Says Bishop Spalding:

"It is not possible for an enlightened mind not to take profound interest in our great system of public education. To do this he need not think it the best system. He may deem it defective in important requisities. He may hold, as I hold, that the system is of minor importance, the kind of teacher being all important. But if he loves his country, if he loves human excellence, if he has faith in man's capacity for growth, he cannot but turn his thoughts, with abiding attention and sympathy, to the generous and determined efforts of a powerful and vigorous people to educate themselves. Were our public-school systems nothing more than the nation's profession of faith in

the transforming power of education, it would be an omen of good and a ground for hope; and one cannot do more useful work than to help to form a public opinion which will accept with thankfulness the free play of all sincere minds about this great question, and which will cause the genuine lovers of our country to turn in contempt from the clamors politicians and bigots are apt to raise when an honest man utters honest thought on this all-important subject."

That, of course, did not mean that Bishop Spalding bated one jot or tittle in his loyalty to Catholic education, nor did it prevent his working out in a very able essay in the same volume of his, the conclusion: "The denominational system of popular education is the right system. The secular is a wrong system."

This line of thought recalls to mind a rather striking illustration of an extraordinarily effective exposition of Catholic points of view. Do you recall the extraordinary quality of the statements issued by the great prelates of the Church who attended the Eucharistic Congress in Chicago? How gracious! How appreciative! How apt! How wise! How disarming in its effect on critics! How consoling and elevating!

Some of our contemporary protagonists of the Church might learn much in simplicity, calmness, charm, graciousness, incisiveness, and in uncompromising loyalty to the Church in those statements. Loyalty to the Church does not mean blatancy, nor sensationalism, "much speaking," nor fiery polysyllables.

Why not learn of Him Who is meek and humble of heart. Read the Sermon on the Mount.

Help for the Isolated School

We have received a very thoughtful letter from New Mexico making a suggestion which we very gladly pass on to our readers and contributors in the hope that it may stimulate them to write articles along the lines suggested. We do this to emphasize one of the purposes of the Magazine, namely, to bring to all Catholic schools including the isolated school the rich experience of Catholic education the world over. Then our correspondent says:

"The articles in the Magazine seem to be only those of well-equipped, and well-financed schools. But since we are told that over half of the Catholic children of the United States are not in Catholic schools, it would be more interesting to me if space were devoted to extension work in schools instead of nearly all being devoted to the work in schools already well established."

We should welcome articles, as indeed a number have appeared, which are capable of being used in the school with only slight material equipment, and not even that most precious factor in schoolwork, the ingenious teacher. We should welcome as indeed we have invited our correspondent himself to make suggestions for carrying on the extension work he proposes. We gladly pass these suggestions on in the hope that contributors may keep in mind the isolated schools so that they may be constructively helpful to them.

Have I Taught the Faith?

Sister Mary Jarlath, O.P.

Editor's Note. This is a proposal for an examination of conscience for the sole purpose not of convincing one of sin, but as a basis for doing better and even your best next year.

IN the early days of Christianity the members of the Church were bound closely together by a common bond of love. So marked was their charity that unbelievers cried out: "Behold those Christians! See how they love one another." What was the secret of their peaceful life of love? It lies hidden in the fact that these early followers of the Master had ever before their eyes the end and purpose of life.

Many times we hear: "If only I had lived in the days when the Man of Galilee walked this earth. If only I had been so blessed as to join the chosen group that traversed through life under His kindly direction or at least, among those who stood 'neath the Cross on that first Good Friday. Oh, if such had been my lot, I too would have become like Him. Surely living constantly with Him, having His life ever before my eyes, my very self would have been transformed completely into Him. The loved becomes like unto the beloved." It is pitiful to hear this lament from present-day Christians. The words ring with a false note. He who utters them acknowledges an ignorance of the teachings of Christ. Either they have never learned, or else they have forgotten that holy Baptism made them living members of Christ's sublime household. The waters of this cleansing sacrament made us a child of God, a member of Christ's Mystical Body, the Catholic Church. In this living and lifegiving organization Jesus Christ, the God-Man, lives and teaches. As in the days of Nazareth and the days of Jerusalem He still stands before the eyes of His followers in distinct, clear-cut lines pointing out the way to the Father. "No man cometh to the Father, but by Me" (John xiv. 6).

We are all children of God. "For you are all the children of God by birth in Christ Jesus. And if a son, an heir also through God" (Gal. iii. 26; iv. 7). We are all members of that mystical body of which Christ is the head. "For as the body is one and hath many members, and all the members of the body, many as they are, form one body, so also is Christ. For in one Spirit were we all baptized into one body—Now you are the body of Christ, and severally His members" (I Cor. xii. 12; xiii. 2). Just as each member of the human body develops naturally in accordance with the laws of nature so ought the members of Christ's Body develop spiritually. The body of man demands proper nourishment that it may grow and be strengthened. The soul demands spiritual food for the same purpose. This heavenly food is found only in the worship of the Catholic Church. Like a good mother, the

Church holds out to her children a fountain of living waters. From her flows the sap giving to each tiny branch upon the vine. "I am the vine; you the branches" (John, xv. 15). Baptism engrafted the soul upon this vine. Baptism placed before our eyes the same Model, the same Ideal as that viewed by the early followers of Christ and by the early Christians. It placed Jesus Christ before us. We were charged to go forth and put on the new man, Christ. To be a Christian therefore is to continue the life of Christ—to become another Christ. Through the Incarnation Christ became of our kindred, through His own will He became one of our race. We have a relative's claim upon His resources, but in order to assert that claim our life must coincide with His. Again the Master's parable of the vine well illustrates this close union existing between Christ and His faithful. Each and all are in Christ as the branches are made one with the vine.

Union with the vine is the sole end of the branches; in like manner the supreme end of life is union with Christ. This renewal of the life of Christ among us and within us is the greatest need of the day. Spiritual development must ever grow and increase—"that they also may be one in us" (John, xvii. 28).

The members of Christ's vast household, those living members of His Mystical Body, the Church, are all united in one Head, Christ Jesus, yet each individual is distinctly separate. All retain their individuality but are elevated to the higher sphere of life in Christ. To each, Christ appears as a pattern upon which their life is based. Daily in the holy Mass, Christ places before their eyes some sublime event of His earthly life and in union with all other members the individual lives over again this mystery, beholding the God-Man as He reveals Himself to that soul. Interwoven as a jewel in a golden crown are the feasts of Mary and the Saints. No one can teach man more about Jesus than can Mary; while the Saints, those glorified members of the mystical body, show us the completed goal—the entire union—the result of grace.

Educators of every age have agreed upon the necessity of an ideal. It has ever been declared an essential part of character training. Where then, can we find this necessity? Where is the perfect ideal? If there is nothing too good, too sublime for our American youth, we need to set before them perfection. Have I, as a Religious teacher, set before the eyes of my pupils the only true ideal—Jesus Christ, the God-Man? Has the army of American boys and girls going out from our schools and colleges become conscious of their personal dignity? Have they fully realized the end for which they were created? If so what a revolutionizing

effect they will have upon society! Raised as it were into the heavenly sphere they will go out into the world, to their duties as American citizens, striving with all might and main to live loyal and true to their Ideal — Christ — continuing the life of Christ. Strengthened and transformed into Christ they will labor “by Him, with Him and in Him.” (End of Canon.) The Church has ever set definitely before each of her children this same Ideal — Christ. While she sets the seal of heritage upon our brow she commands us to renounce Satan then, as though to compensate, she makes possible this union with Christ. All through life the obligation of living out this Christ-life into which Mother Church initiated us, is upon us. Daily we must live the life of Christ as it is set before us in the Holy sacrifice of the Mass. This is the means of attaining that glorious goal held out to us. In this way only may we hope to change from un-

fledged weaklings “to the perfect man, to the full measure of the stature of Christ” (Eph. iv. 13).

In the year's work just finished, much has been accomplished. That which has been left undone is no use crying over. The future lies before us. September will again find us at the wheel. It is then that the shortcomings of yesteryear may be avoided. If in the past we have forgotten the message of Pius X “to bring all things back under the headship of Christ, to make Christ the head of all, to incorporate all in Christ,” let us resolve and prepare ourselves to carry this out in the future. Strive again and again to bring students to grasp these fundamental truths of man's position in Christ's mystical body. Teach this great lesson of Christian community life. Then once again the grand Christian army will force its persecutors to exclaim, “See how these Christians love each other.”

A Catholic Author Bibliography

William T. O'Rourke

Editor's Note. This paper by Mr. O'Rourke, assistant librarian, Holy Cross College, Worcester, Mass., was read in the library section of the N.C.E.A. at the New Orleans Convention.

The library section is undoubtedly the most constructive section of the N.C.E.A. This section was responsible for the *Catholic Periodical Index* now happily launched, a very useful guide to Catholic periodical literature. The proposal made by Mr. O'Rourke for a comprehensive bibliography of Catholic books before 1931 and a current bibliography of books published annually beginning with 1931 is a much-needed service to Catholic education. It would be useful and fruitful all along the line. From the standpoint of Catholic education, the works essentially Catholic in spirit should be included though written by non-Catholics, and books written by Catholics that are dubious, at least, in their attitude toward things Catholics should be specifically marked. We hope that, whatever is immediately done, the supplementary projects will be undertaken.

IN an appraisal of the existing state of Catholic-author bibliography, we are faced with a decided and deplorable paucity of usable material. Although we Catholic librarians may be exonerated of guilt for the present conditions on the plea of financial and numerical inability in the past, we cannot reasonably expect to have this excuse accepted forever. Rightfully may we point with pride to the *Catholic Periodical Index*, but what are we going to do about the vast crop of books and pamphlets that have been and are being produced in increasing numbers by Catholic authors? Is it our intention to continue bemoaning our sad plight though doing nothing to better the situation, or do we wish to produce something by which these books and pamphlets may be put to their greatest possible use in the matter of Catholic education?

Believing that we all are more or less familiar with the several extant types of lists which differ so greatly from one another in purpose, subject inclusion, and format, it is my plan to devote the greater portion of this paper to an endeavor to outline a suggested pro-

gram of procedure, from which may be evolved in the very near future by the coöperative efforts of our members, a reference tool that will be of utmost value and practical use to all libraries, librarians, schools, teachers, Catholic clergy and laity.

Present Sources Inadequate

For the purpose of refreshing our memories, let us briefly consider the sources now at hand. First, we have the catalogues of Catholic publishers, such as those of Benziger Brothers, Bruce Publishing Company, Herder, Kenedy, Burns and Oates, and the Catholic Truth Society, of which the Benziger lists of Catholic books in English print are the most comprehensive, though poorly arranged. Second in order of general importance are the various public-library lists of “Catholic Books and Books by Catholic Authors in the Library,” such as those of the Pittsburgh Carnegie Library, the Cleveland Public Library, the Worcester Public Library, the Washington Public Library, the Chicago Public Library, and the Philadelphia Free Library, each of which is, of course, limited by the fact that it is of most use only in the library which it represents. Then there are, the *Catalogue of Catholic Books in the English and German Languages*, compiled by Francis S. Betten, S.J., which is very greatly antiquated by the date of its publication, 1904, *My Bookcase, a Guide to Sound and Interesting Reading*, compiled by Father Reville, S.J., augmented and revised in 1928 by Father Talbot, S.J., the *Reference Catalogue of Selected Works of Wholesome Fiction*, compiled by Madame Cecilia, a religious of St. Andrew's Convent in London, and published in 1923 by Burns and Oates,

the *Catalogue of Novels and Tales by Catholic Writers*, which also contains a very interesting and pointed article on "Catholic Novels and Novelists," compiled and edited by Stephen J. Brown, S.J., and published in 1928 by the Central Catholic Library Association of Dublin, the fiction lists and catalogs of books for Catholic readers issued by the International Catholic Truth Society, and *Catholic Truth and Catholic Book Notes*, issued bimonthly by the Catholic Truth Society of London. In addition to these we have at our disposal Finotti's *Bibliographia Catholica Americana* which is a list of books by Catholic authors published in America from 1784 to 1820, the reading lists of the *Catholic Encyclopedia*, the *United States Catalogue* and *Cumulative Book Index* under the division "Roman Catholic Church—Catholic Authors," the *English Catalogue of Books*, and the several periodical indexes that give listings under the subject heading "Catholic Authors."

In order to obtain the best possible service from these foregoing lists, it is absolutely necessary for us to use them as complements and supplements of one another, which as we well know is impractical and very difficult on account of the differences in individual viewpoint and make-up. Some include not only books by Catholic authors, but also books by non-Catholic authors that portray a Catholic atmosphere and principle, and exclude books by Catholic authors that lack these characteristics. Some are divided by subject, others are strict author-and-title alphabets, while still others cover only one subject. Practically all are poorly arranged, and those that are not have other shortcomings which cannot be overlooked.

In view of the fact that probably each one of us has experienced uncomfortable and possibly embarrassing situations brought about by our inadequacies in the field of Catholic bibliography, I feel very positive that we are of one voice in agreeing that something worth while and scholarly must be done and quickly, to alleviate the pressure that is bearing more heavily as each year passes.

Working Suggestions

Before going into the actual projected plan, allow me to offer a few preliminary suggestions for your consideration. If we wish to strengthen our product by avoiding some very unwieldy future problems, we must now determine upon several definite and distinctive lines of demarcation. First, the purpose of our project is to provide a permanent and comprehensive catalogue of Catholic author contributions to the field of books, which will be of material assistance in the progress of Catholic education by affording the basic source from which a nucleus of book lists for our schools and colleges may be derived; second, for our present purposes, we shall limit our entries in this catalog to publications appearing in English, this being the language with which the majority of our members is most familiar, in which the greatest amount of Catholic-author

production exists, and which therefore holds out the best beginning; third, by Catholic authors we mean those who are and those who during their lives were commonly accepted as members of the Catholic Church; fourth, all publications of Catholic authors are to be included, not merely those which have a Catholic basis; and inclusion does not necessarily mean a recommendation; fifth, all publications of non-Catholic authors are to be excluded whether Catholic in theme or not. (In explanation of this, let me say emphatically, that I do not consider all works of non-Catholic authors unworthy; on the contrary, many of them are essential to a well-rounded Catholic reading list); sixth, no translations into English are to be included, for they are properly classed with the language in which they originally appear. It will be a source of great disappointment to me if we do not hear vehement criticism on these points, particularly the third, fourth, and fifth, in view of the many much-debated ideas of Catholic literature now prevalent. However, if we accept the purpose as set forth, all these limitations seem necessary; but, in order to help bring about a decision representative of this section, let us express to the fullest extent our own personal opinions.

Having fairly well fixed in our minds the present state of affairs and the very good reasons why we should attempt improvement, we may now look at the project with a more definite knowledge and from a more intelligent point of view. Due to the fact that we must consider past, current, and future publications, let us, for purposes of expediency, divide the plan into two main parts, in the first of which we shall include the books published before 1931 by Catholic authors born after 1800, and in the other those works of Catholic authors which will appear during and after 1931. As is very evident, it will be much easier to compile a bibliography as the items are produced than it will be to go back over more than one hundred years of publications. For this reason, let us first take up part two, the end of which is an annual *Catholic Author Bibliography*.

Presupposing for sake of convenience that the idea of the intended bibliography has been given the approval and support of this section, and that a committee has been appointed to proceed with the project in an official, systematic, and businesslike manner, the suggested plan consists simply in this: First, that each member of the committee be assigned a number of publishers with the result that the whole field of English and American publishers will be covered; second, that the committee draw up a form letter, copies of which are to be sent by each committee member to all the publishers in his or her quota, requesting assistance in the compilation of the bibliography; third, that this form letter embrace the request that upon publication of a book, pamphlet, brochure, or broadside by a Catholic author, notice be forwarded by the publisher to the committee member who enters the request; fourth, that the requested notice give the following informa-

tion—author's name and dates, complete title of work, number of pages or volumes, price, publisher, place and date of publication, and brief descriptive note; fifth, that the committee member upon receipt of these notices, index them as completely as is necessary on form catalogue cards which shall have been decided upon and supplied by the committee; sixth, that these catalogue cards then be sent to the central clearing house for all entries, preferably the office of the committee chairman, if possible, where they are to be edited and filed in preparation for their permanent abode, the book catalogue.

It does not seem at all illogical to think that all publishers will comply with the request, for the procedure on their part will entail very little difficulty, and will be a means of very inexpensive advertising for them. However, in the bare possibility that we strike a snag with this method, there is an alternative suggested, which unfortunately would mean more work for the committee, and would probably result in a less accurate and comprehensive product. In the event that the committee is unable to get the publishers' coöperation, the only feasible path left open is that of allotting to the committee members the publishers' catalogues instead of the publishers themselves. As is evident, this method will make it necessary for the committee to be very familiar with the names of Catholic authors in order to produce the best possible results. Instead of having all the needed information handed to them, they will have to dig it out. Nevertheless, whatever the result might be, it would at least be a great improvement on present conditions. Let us not, however, give up the first method until we are positive that we have to. If a publisher should reply to the request by saying that he will be unable to be of assistance, I think that after waiting a short time, it would be wise for the committee to enter a second request, informing him of the prominent publishers who have agreed to help, and enumerating the advantages that will accrue to his business by having his publications entered in the *Catholic Author Bibliography*.

A Practical Project

Having decided upon the material and limitations of entry and the methods to be used in procuring entries, we now arrive at that point in the procedure where we must consider the frequency of publication and the physical make-up of our product. It seems that if we wish to fulfill the ultimate purpose of the bibliography, it should be published at least annually, and to enhance its practical value be cumulated about every four or five years. On the question of arrangement of entries, I am sure that we agree on the dictionary catalogue order, with all authors, titles, and subjects in one alphabet. Experience shows that this is the most usable arrangement in all but very remote instances. The matters of size, binding, and publisher are of such minor importance that there is no need of discussing them here. It seems reasonable to leave these points

entirely to the discretion of the committee. I can see no reason why the soliciting of subscriptions and donations to a reserve fund to insure publication of the first annual volume, should not be carried out in the manner employed for the *Catholic Periodical Index*.

Let us now go back to the first part of the plan which deals with books published before 1931 by Catholic authors born after 1800. The result to be aimed at is of practically the same nature as part two, except that it will not be an annual volume, will not attempt to include all pamphlets, brochures, and broadsides, and will be differently arranged in entry. This is to be primarily a catalogue of books, with entries for such pamphlets and other types of printed verbal expression as will casually come to the attention of the compiler. You notice that I mention 1800 as the year with which we begin. This does not mean that we should disregard the importance of books published by authors born before that time. This date is but a suggestion, arising from the belief that the greatest amount of material useful to our purposes has been published by authors born since then, and that best results will be obtained by starting there and bringing out something concrete as soon as possible, instead of spending a lot of valuable time searching for hidden information about books published before that period. Why not complete the most useful thing first, and then take up the books published by authors born before 1800? It is our fond hope to cover eventually the entire field of Catholic authorship, but it behooves us to start slowly and plough furrow by furrow instead of staking out more than we may be able to cultivate.

Proceeding with the idea that this division of the plan has the same chairman as part two we find that the best way to treat the material under consideration is to divide it by subject, for example, into the ten main classes of the Dewey Decimal Classification. At this point, it is necessary to get volunteer compilers, each of whom will cover one of the subjects. I suggest volunteers in preference to appointees because I feel that most of us have not the time to devote to the work, although we are most willing to do what we can. If the chairman is unable to secure a sufficient number of volunteers to cover all the subjects, the best method to pursue would be that of attacking the subjects in the order of their importance, to our project; namely, literature, history, religion, philosophy, sociology, natural science, philology, fine arts, and general works. It is also possible for one person to handle two of these subjects without great additional difficulty. However, there should be at least ten of us who are able to offer some of our spare time to such a worthy cause.

In deciding the fullness of entry we have a problem, because frequently it will be impossible to obtain all the desired information. However, we should follow as closely as possible the entry inclusion suggested for the annual catalogues, giving for each entry all the bibliographical data that we are able to secure. On the mat-

ter of entry arrangement, with each volume embracing only one subject, it seems wise to break up the general subject into broad subdivisions; for example, "Literature," into history and criticism, collections, novels, poetry, drama, juveniles, etc., and under each of these subdivisions to employ a strict alphabetical author arrangement, with no cross-indexing of title. Symmetry in the size and binding of the several volumes should be sought, for within the next five years at the very most, we should have a ten-volume bibliography of books published in the English language before 1931 by Catholic authors born after 1800, which will be supplemented by the annual catalogue previously outlined, and, evidently, it will be most satisfactory in appearance, if all the volumes have the same external physical make-up.

A Beginning Made

During the past eight months, I have been using some of my leisure time on the "Literature" division of this plan, and at present have approximately nine hundred authors who are eligible for entry. In compiling this array, I have gone through all of the extant sources which I have been able to secure, in consequence of which, impulse has been given to a majority of the suggestions I have made in the plan of procedure.

In connection with this paper, there is appended a list of existing types of Catholic bibliography, which does not pretend by any means to be comprehensive, but includes in addition to the items we have been able to obtain, those sources which we know exists, but which as yet we have not succeeded in procuring. Of course, in all probability there are others of which we are not aware. However, it can be safely said that we have at our disposal most of our crude tools. What are we going to make with them?

In conclusion, let me once again remind you that all the points in both parts of the foregoing plan are merely suggestions, on which it is your duty to express opinions and arrived at a decision. As a result of this presentation of our weak bibliographical status, it is my hope to see materialized before this convention comes to a close, the suggested committee which will immediately take the initial steps of the procedure. We are not justified in sitting back feeling satisfied with our one child, the *Catholic Periodical Index*, for it does seem, with all due consideration to other projects, that our next contribution to the advancement of Catholic education should be in the birth of the *Catholic-Author Bibliography*.

Catalogues of Catholic Books and Books by Catholic Authors

- Benziger Brothers, *Catalogue of Publications*.
- Benziger Brothers, *Catholic Book News*. (Published monthly.)
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- Benziger Brothers, *Catholic Books in English now in print in America and Europe*, 1925.
- Betten, Francis S., S.J., comp., *A Comprehensive Catalogue of Catholic Books in the English and German Languages*. Buffalo, N. Y., Buffalo Volksfreund Press, 1904.
- Brown, Stephen J., S.J., comp., *Catalogues of Novels and Tales by Catholic Writers*. 2d ed. Dublin, Central Catholic Library Association, 1928.
- Bruce Publishing Co., *Catalog of Catholic Books*.

- Buffalo Public Library, *Catalogue of Catholic Authors*. (New edition in process.)
- Burns, Oates and Washbourne, Ltd., *General Catalogue of Books*.
- Catholic Truth Society, *Catholic Fiction Lists*.
- Catholic Truth Society, *Catholic Truth and Catholic Book Notes* (Bimonthly).
- Catholic Truth Society, *Classified List of Publications*.
- Cecilia, Madame, comp., *Reference Catalogue of Selected Works of Wholesome Fiction*. London, 1923.
- Chicago Public Library, *Catholic Reading List*.
- Cleveland Public Library, *Books by Catholic Authors*. Cleveland, Ohio, 1911.
- Enoch Pratt Free Library, Baltimore, *List of Catholic Books*.
- Finotti, Rev. Joseph M., *Bibliographia Catholica Americana*; a list of works written by Catholic authors, and published in the United States, 1784-1820, inclusive. N. Y., Catholic Publication House, 1872.
- Herder Book Co., *Complete Catalogue of Catholic Books*.
- International Catholic Truth Society, *Catalogue of Books for the use of Young Catholic Readers*, Brooklyn, N. Y., International Catholic Truth Society.
- Kenedy, P. J., and Sons, *Standard Catholic Books*.
- Louisville Free Public Library, *Some Books of Interest to Catholic Readers*, Louisville, Kentucky, 1914.
- Macmillan Co., *Books for Catholic Readers*.
- Milwaukee Public Library, *Catalogue of Catholic Books*.
- New Haven Public Library, *Catalogue of Catholic Books*. New Haven, Conn., Knights of Columbus, 1905.
- Omaha Public Library, *Books by Catholic Authors*. Omaha, Nebr., Knights of Columbus, 1924.
- Philadelphia Free Library, *Catalogue of Catholic Books*. Philadelphia, Pa., Catholic Alumni Sodality, 1916.
- Pittsburgh Carnegie Library, *Books by Catholic Authors*. Second edition. Pittsburgh Carnegie Library, 1921.
- Pustet, Frederick, *Catholic Books*.
- Reilly, Peter and Co., *A Classified List of Works by Catholic Writers*.
- Reville, John C., S.J., comp., *My Bookcase*, a guide to sound and interesting reading; augmented and revised by Francis X. Talbot, S.J., N. Y., America Press, 1928.
- Spokane Public Library, *Books by Catholic Authors*.
- Washington, D. C. Public Library, *Catalogue of Catholic and other Select Authors*, 1915.
- Washington, D. C. Public Library, *Books of Catholic and other Selected Authors*. Supplement to 1915 edition.
- Worcester Public Library, *Catholic Booklist of Works in the Free Public Library*. Worcester, Mass., 1914.
- Note: The students of St. Francis Seminary, Loretto, Pa., who each year prepare a yearbook, *The Mariale*, devoted to some one topic of current interest announce that "Catholic Authors in Modern Literature" will be dealt with in 1930, covering, with brief life sketch, discussion, and a bibliography, over 250 authors of 1880-1930.

Other Sources of Information About Catholic Authors

- General**
- American Catholic Who's Who, 1911.
- Catholic Who's Who, Annual. (English)
- Gillow, Joseph, *Bibliographical Dictionary of the English Catholics*. 5 volumes. London, Burns and Oates.
- Catholic Encyclopedia, Reading Lists.
- U. S. Catalogue and Cumulative Book Index, "Roman Catholic Church—Catholic Authors" and "Roman Catholic Literature."
- English Catalogue, "Catholic Church—Catholic Authors."
- Periodical Indexes, "Catholic Authors."
- Literature**
- Carver, George, *Catholic Tradition in English Literature*. Garden City, New York, Doubleday, Page, 1926.
- Hill, George, *Selections from Pope, Dryden, and various other British Catholic Poets*. N. Y., John F. Trow Co., 1867.
- Leslie, Shane, comp., *Anthology of Catholic Poets*. N. Y., Macmillan, 1926.
- McAstocker, D. P. and Pfeiffer, E. H., eds., *Current Catholic Verse*. N. Y., Scott, 1926.
- Maynard, Theodore, comp., *Book of Modern Catholic Prose*. N. Y., Holt, 1928.
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- Shuster, George N., *Catholic Church and Current Literature*. N. Y., Macmillan, 1930.
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- Talbot, Francis X., S.J., ed., *Eternal Babe; Verses from America in Fealty to the Christ Child*. N. Y., American Press, 1927.
- Talbot, Francis X., S.J., *Fiction by its Makers*. N.Y., American Press, 1928.
- Walsh, Thomas, ed., *Catholic Anthology*. N. Y., Macmillan, 1927.

Note: The writer would appreciate suggested additions to the foregoing lists.



The Aim of Education

Education can only hope to accomplish its real purpose when it strives in season and out of season, by means of every discipline, whether practical or cultural, to make individuals aware of the fundamental purpose for which they exist, of the destiny for which they were intended and of the fact that they alone can make or break themselves, that they alone are responsible for the uses to which they put the endowments they have received.—Dr. George W. Johnson.

The Tumble Teddy Bears

Kathryn Heisenfelt

(A Play in One Act)

Characters (as they appear).

MOTHER

BOB, her son

DOROTHY, her daughter

TUMBLE, the Teddy Bear

THE TEN TEDDY BEARS

Time: Late afternoon.

Place: Bob's Bedroom.

[The curtain rises and we see a bedroom. There is a bed at the right and a desk and a chair near left center. A door at the left. A window at the back and in the center.]

[The MOTHER enters left.]

MOTHER. Come, Bobby. I want to speak to you.

BOBBY [off stage]. I'm coming.

[MOTHER seats herself at the desk. BOB enters.]

MOTHER. Well, Bobby, have you anything to say for yourself?

[BOB hangs his head and scrapes his foot over the rug.]

MOTHER. I asked you a question, Bobby.

BOB [looking up]. Well, what do you want me to say?

MOTHER. Why did you say such unkind things to Dorothy?

BOB. Oh, she's always spoiling my fun.

MOTHER. Is she?

BOB. Yes, she is.

MOTHER. What did she do to spoil your fun?

BOB. Well, lots of things. This afternoon I was having a swell time playing with the boys and she kept calling me all the time.

MOTHER. Is that all she did?

BOB. No, it isn't. Finally she came right out and butted in. She told me I had to come in the house.

MOTHER. Yes?

BOB. She said I had to come in and drink my milk.

MOTHER. Well, Bobby, don't you always come in after school and have your glass of milk?

BOB. Sure, but the fellas kidded me. They said I was a sissy. They said I had to come in the house like a baby when my sister told me to and drink my milk.

MOTHER. And then you said some very unkind things to Dorothy, didn't you?

[BOB hangs his head again.]

MOTHER. Dorothy is coming up now and I want you to tell her you are sorry. I sent her to ask you to come in. You were very cross to her and disobedient, too.

[DOROTHY enters left.]

MOTHER. Here's Dorothy now.

DOROTHY. Does Bobby have to go to bed, Mother?

MOTHER. I'm sorry, but he does.

DOROTHY. I'm sorry, too. We're just going out to play ball.

BOB. Who cares about playing?

DOROTHY. Why, Bobby—it was your idea this morning.

BOB. Well, I changed my mind. I hate to play ball.

DOROTHY. Why, Bobby!

BOB. And I hate girls that bother fellas about milk. I even hate milk!

MOTHER. Dorothy, run out and play, dear. Bob isn't coming out today.

[DOROTHY exits left.]

MOTHER. You'd better stay in your room alone for awhile, Bobby. Just think! all by yourself. I'll come up later and talk to you.

[DOROTHY goes out left. BOB looks after her. He shakes his head from side to side and jams his hands far down in his pockets. He looks out of the window back center. We can hear him say "shucks" under his breath. He goes to the desk and sits there awhile. Then he goes to the bed and flops down on it clothes and all. Pretty soon he falls asleep. The stage darkens.]

[We hear the tune of "School Days, School Days"—very softly. Presently a fat TEDDY BEAR enters at the window. He looks around and then motions through the window. Ten more TEDDY BEARS come in. They come in with high steps and stand in a row. TEDDY, the leader, stands in front of them and directs while they sing, to the tune of "School Days."]

Mumbles, Jumbles, we're the Jolly Tumbles,

We're roly and polly and full of fun.

Prancing and dancing, and HOW WE CAN RUN.

We're fat and we're healthy and oh, so gray,

We drink lots of creamy milk every day

That's why we skip and we hop this way

We're Tumbles, the jolliest Bears!

[The music continues and the bears do a merry dance about the room. They dance to the bed where they sing the last two lines of the song pointing at BOB as they sing.]

TEDDY BEARS:

That's why we skip and we hop this way,

We're Tumbles, the jolliest Bears.

BOB [waking]. Oh, then I'm not dreaming? You're really here—Teddy Bears.

TEDDY. We came to pay you a visit. Sit up and welcome us.

BOB. [Gets out of bed and goes to desk. He sits. The bears all sit on the floor around him.] I'm awfully glad you came. I never saw Teddy Bears that could talk!

TEDDY. You mean you never heard them talk—but don't worry. We can talk. And we have a lot to tell you. Begin Brothers. [They rise.]

FIRST BEAR. We're a happy bunch of Teddy Bears.

SECOND BEAR. We have no worries and no cares.

THIRD BEAR. There's not a sissy in the crowd.

FOURTH BEAR. They are simply not allowed.

FIFTH BEAR. We keep our pep because we know

SIXTH BEAR. The very best food for bears.

BEARS. (All.) Ho-Ho. Ho-Ho.

SEVENTH BEAR. You're a regular fellow and so

EIGHTH BEAR. We'll tell you a secret we all know.

NINTH BEAR. If you want to be healthy and wealthy and wise

TENTH BEAR. Listen to our good advice.

[The bears join hands and sway right and left as they say:]

Leave all your work and leave all your play,

Let everything wait but don't delay;

Drink lots of creamy milk every day

And you'll be jolly like us.

Milk is so good yummy yum yum!

Ask your mother to give you some,

Drink lots of milk—yummy yum yum

And you'll be jolly like us.

[The bears turn a somersault and stand pointing one paw at BOB.]

BOB. I do drink milk. I like it.

TEDDY. But you were very disagreeable this afternoon.

BOB. But I was having a good time.

TEDDY. You can have a good time drinking milk, too. It slides down so easy and fast. And it's good.

THE BEARS [*All rubbing their tummies*]. Milk is good. Good. Good.

TEDDY. Milk is for regular fellows that want to be men.

BEARS. [*All*] Yummy yum yum. Yummy yum yum.

TEDDY. What do you say, My Tumble Ten?

BEARS. [*All*] Yummy yum yum.

TEDDY. He knows the secret, Brothers, one more song.

(*Music: "School Days."*)

[*Bob is thinking hard. He goes to the bed and sits on it. The bears line up. They all sing.*]

Mumbles, Jumbles, we're the Jolly Tumbles,

We're skipping and jumping around all the day

We're skipping in March and we're jumping in May.

We don't care what month of the year it may be

We're having the time of our life you see

We drink lots of milk so sen-si-bly

We're Tumbles, the jolliest bears.

[*They dance again and finally dance out the window. Bob is asleep. The stage grows lighter again. MOTHER enters left.*]

MOTHER. Bob?

BOB. Yes, mother.

MOTHER. Did you nap, Sonny?

BOB. I guess I did, Mother. Say Mother, I'm sorry I was so rude to Dorothy.

MOTHER. I'm glad to hear you say that, Sonny.

BOB. And mother, may I have my milk now? I like it a lot.

MOTHER. Of course, you do. Now Dorothy is coming up here. You may run out and play with her if you want to.

BOB. Gee, Mother—that's fine.

[*DOROTHY enters. She is all dressed to go playing.*]

BOB. I'm going to play with you Dot. Wait a sec till I get my coat—will you?

DOROTHY. Hurry up. We found a new hill. It's awfully steep.

BOB. I'm coming right away. [*He goes to the door.*] And Dot, I'm sorry I was so mean.

MOTHER [*behind them*]. Dot has forgotten all about it now. [*She puts her hands on Bob's shoulder.*] But she can't wait much longer for you. Run along now. You put on your things and I'll have your milk in the kitchen for you. [*Leaves the room.*]

DOROTHY. May I have another glass, mother?

MOTHER. Of course, dear. Run along. Have a good time.

Curtain

Practical Aids for the Teacher

Editor's Note. On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

A special invitation is extended to Catholic teachers, supervisors, pastors, and principals to contribute to these columns descriptive articles on methods of teaching or the interesting results from projects they have developed in their classrooms.

SOME LITTLE WAYS

Sister Rafaelita Carmody, S.C.

With September comes the opening of school, and the young teacher of beginners may wonder, What shall I do on this first day?

When the tiny ones are gathered in a schoolroom for the first time, they find themselves among strangers, with homesickness tugging at their little hearts. One of the easiest ways to make them forget their lonesomeness is to tell them a story and to show them how to play that story.

Take a nursery rime, "Little Miss Muffit," for example; say the lines over two or three times and when the children can repeat them, select a little girl to be Miss Muffit and a tiny boy to be the spider. Miss Muffit sits on a chair or a stool and pretends to be eating "curds and whey," while the rest of the children recite the verse. At the words, "Along came a spider," the little boy creeps up and crouches near Miss Muffit, who looks at him, and then, as the children say, "And frightened Miss Muffit away," the little girl runs away in pretended fear.

After this dramatization the children are more at ease and ready to learn a short sentence. In every Catholic classroom there is a crucifix. Under this crucifix, print on the blackboard, "This is God." Point to the cross and say, "Who is this?" The children will answer, "God." But you want the sentence, "This is God." Call a child to come and point to the cross and tell the class a story about God. You repeat the question, "Who is this?" and he will respond, "This is God." As you point to each word say very slowly, "This—is—

God." Cover with your hand, the word, "This," and ask, "What do you see?" Now they will recognize the words, "is God." Then cover "God" and let them tell the words left visible.

Your pupils are tired now and a little fresh air will do them good. Take them to the playground and after they have had a few minutes of freedom, say, "Children we are going to play a new game. First we will stand in two long lines." Gently arrange them in the order desired. I place mine according to size, with the smallest as leaders.

"Now look at the child in front of you so you will know where you come in the line. Are you ready? When I ring this bell run down to the fence, quietly and when I ring it again, run back to the same places you have now."

Of course, they will not be able to do this the first time, but keep on practicing and probably after the sixth or seventh race to the fence you will be surprised by the quietness with which they fall into line. By this time they are ready to go back to the room. They are tired so let them lay their heads on the desks; tell them to close their eyes and in this way let them relax for ten minutes.

Unless the teacher has order she cannot teach successfully. Order can be secured in the first grade without ironclad rules. Teach the little ones to rise and sit and walk and run without noise or disorder. Say in a soft voice as if you were telling a secret, "We are going to learn to stand and sit without making any noise. We must be like little fairies. When I say, one, you must stand." (Tell them in which aisle to stand. "When I say, two, sit down." Practice over and over again until they rise and sit quietly.)

When this is accomplished, say, "We are going to play that we are having company; and when company comes in, we must rise and smile and say, "Good morning." This "Good morning" must be said in unison, so there is more practice. Send a little one out to pretend he is the caller. This kind of practice will bear more fruit, for children love to pretend and things become real to them if they can dramatize.

These are just some little ways that I have found useful in my own experience. I have been satisfied with the results, but I fear that some children do not realize the importance of their achievement on their first day in school. Once after I had worked hard in the manner outlined, the reverend pastor

came in just before dismissal and asked a bright eyed youngster, "Well, Charles, what did you learn today?" and Charles stood up and said, "Nothing, Father."

FOR THE ENGLISH TEACHER

Mary E. Partridge

Nothing is more wearisome or less inspiring than the correction of written exercises, yet nothing is more necessary for the establishing of good pupil reactions in the English department. Not every English instructor has the perseverance and the patience to accomplish even a fraction of what she must realize as a possible pupil attainment for those under her care. It is the purpose of this short article to suggest two workable methods of handling the principal matter proposed to classes in English composition.

For convenience of discussion, English composition will be grouped as *free work* and *dictation*. *Free work* will be understood to include letters, assembling of research materials into sequence and form, reports of lectures, résumés of books read, and all ordinary written recitation. Oral procedure needs entirely separate discussion and will not be included in this article. The economical correction of necessary written work is what is to be considered here.

Out-of-class written work, aside from outlines, plans, and rough notes, is apt to be either too carelessly done to be of any value, or so obviously or cleverly "borrowed" as to defeat its purpose. Its utility can be seriously questioned. If such work is done in the classroom with the teacher at hand to supervise the problem in all its steps, there is an immediate shift of emphasis to positive criticism. This is reflected in the natural constructive zeal of the pupil. With advice and help at hand, he has more self-confidence in attacking his task. In the English room there should be abundant reference materials in the way of dictionary and grammar texts and such other books as may be useful in the particular piece of work he has to do. The teacher should allow her pupils to advise one another quietly, to exchange finished papers for mutual corrections and to satisfy friendly curiosity. When these papers are handed in, they should not receive minute destructive criticism. When read to the class, the pupils should be encouraged to suggest and discuss possible improvement rather than to listen for mistakes and faults. Only very good work should be given to the pupil for careful preservation in the permanent notebook. Those pupils who have time, and are so inclined, should be encouraged to illustrate their own and their neighbor's composition work by drawings and sketches in any medium they wish to employ. Quick pupils may be allowed to read or study when their assignment for the day has been completed. If the school has a publication to which pupils are expected to contribute, it is well to have the class pass editorially on all matter submitted by members of the class. This develops a sense of responsibility and stimulates to worthy endeavor.

If none of this written work were corrected in detail for spelling, punctuation, and grammar, except in general discussions before the class of the errors found prevalent, there would be constructively better results. No child who receives a corrected paper in a condition resembling a fourth-of-July celebration can be expected to experience anything but a negative reaction. A pupil whose paper shows ignorance or carelessness should be taken into private conference, his attention called to his errors, and directions given him for his future guidance. He should be told quietly, but very seriously, that no credit can be given for such work. This should be followed by a firm refusal on the part of the teacher to accept any paper in which these faults persist. At the next offense, the pupil's work should be refused, with the remark that the spelling—or grammar—or penmanship—will not do. The pupil may then correct his own paper, copy it neatly and offer it again. If he cannot bring his own paper into some semblance of what it is reasonable to expect he should be

taken after school for a few days till he has learned to do as the others do. In twenty-five years of teaching, the author of this paper has found no pupil who failed to respond to this treatment. Kindly encouragement, sympathetic help, and unrelenting demands for reasonable obedience will lift any normal child to a satisfactory plane of accomplishment. Persuade the child that he can and he will.

The second field of written work, dictation, has very great possibilities to the English teacher. The ordinary prepared, or extemporaneous, dictation has little value. Its results are most discouraging. Words will be omitted, spelling will be most extraordinary, and punctuation delightfully original. Even grammatical errors will stealthily creep in. The only way to give good dictation is to give it in the way a competent lawyer would dictate an important paragraph. In the first place, the matter of the dictation exercise should be well worth writing and well worth keeping. The dictation should be written on loose-leaf paper that can be bound into permanent form. It should be written in ink, and on one side of the sheet only. The teacher should read slowly and distinctly, pausing at the close of each phrase, and interpolating "comma," "period," "quotes," "paragraph," and the spelling of any unusual word encountered. And pupil's signal for "repeat, please," or "spelling, please," should be acceded to promptly and without comment. These papers should be graded "perfect," "poor," and "not accepted." Grades should mean just what they say—every paper should be perfect. If there are any mistakes, say three or four, the paper is "poor," and the pupil must copy a "perfect" paper after class. If his copy is still "poor," it becomes "not accepted." A "not accepted" paper is always irrevocably so, and forfeits a grade. This sort of discipline raises a class to a surprising level of perfection in a very short time at the cost of very little actual effort, and it invariably brings results. Papers of this kind can be graded rapidly, at no sacrifice of accuracy in the teacher's estimate of the pupil's individual reaction. Pupils trained to write a faultless dictation exercise establish a habit of doing things really well. They will hand in no more slovenly exercises.

OBSERVATIONS IN GEOGRAPHY

The School, a magazine published by the Ontario College of Education at Toronto, in its issue for March, 1930, gives a series of tests for elementary-school subjects. The questions show how delightfully interesting and inspirational the casual classroom conversation may be. Each of the following geography questions may be made an individual assignment. After they have been discussed in the classroom, a remedial test may be given in questions the converse of those studied.

Grade 5

1. (a) What signs of the coming of spring have you observed this year? (b) What are the ordinary occupations of the people of your neighborhood at this season? (c) March is accounted the best month for the cutting of green firewood. Suggest reasons for so regarding the month. (d) Bright, blue sky is often called "clear." Mention and explain several other terms applied to the sky. (e) What is sunrise, and how is it produced?

2. On a bright, clear day, if you had no timepiece, how could you tell when it was midday? In what direction would your shadow fall at midday?

3. (a) Trace the course of a motor boat (or canoe) trip, either from Kingston to Ottawa, or from Belleville to Orillia. In each case choosing the shortest route available. (b) Name cities, towns, and important villages passed *en route*. (c) What other use besides transportation is served by these waterways? Where are they so utilized?

4. What country furnishes: (a) your sugar? (b) your tea? (c) your coffee? (d) your rice? (e) your raisins? (f) your bread? (g) your oranges? (h) your rubber? (i) your coal? (j) your cutlery?

5. (a) What is "raw material"? (b) What is the raw material from which each of the following, respectively, is made? — leather; flannel; cheese; lumber; coal tar; beef; mutton; sauerkraut; butter; finnan haddie; lime; brick; cider; paper; linen.

6. Farmers of Canada soon will be tilling the soil. Name several operations included in tilling. Describe one of the operations you name, telling how it fits the soil to grow crops.

7. If you could visit some part of Canada this summer never before seen by you, what part would you visit, and what would especially interest you there? In what direction and by what railway would you go?

Grade 6

1. (a) Most of "historic Canada" lies east of Ontario. Why should Canadian boys and girls know the location of each of the following places, respectively? — Queenston, Ont.; Quebec (city); Ottawa, Ont.; Halifax, N. S.; Digby, N. S.; Saint John, N. B.; Montreal.

2. (a) Ground hogs and gophers are considered *vermin* (or harmful creatures), in some parts of Canada. How is each injurious to agriculture? (b) Snapping turtles and weasels do some damage to Canadian poultry raisers. How does each do harm?

3. (a) How is land artificially drained? (b) Would you prefer tile drains or open ditches to carry off superfluous water from your land? Why your preference? (c) What do you call the place where tiles are produced? Locate such a place.

4. (a) What do you call a forest of maples used to produce sugar? (b) How is the maple sap obtained? (c) What must be taken from the sap to have only the sugar (or the syrup) left? How is this taken away? (d) What Canadian province produces most of our output of maple sugar and maple syrup? (e) Name at least one other plant grown in Canada to provide raw material for the manufacture of sugar. Locate a factory producing such sugar.

5. (a) Much of Canada's area is of most use in producing timber. Name in order of their commercial importance six varieties of Canadian trees. (b) A great deal of Canada's timber is destroyed every year by fire. How do the forest fires start? Tourists and prospectors are blamed for starting many brush fires. Suggest rules for preventing such events. (c) Name insects destructive to Canadian growing timber. How are these pests being destroyed? (d) Why should cattle be kept out of timber lands? (e) Name two or more animal products obtained in commercial quantities from Canadian forests.

6. (a) State boundaries of Newfoundland. (b) Name its chief capes, bays, and rivers. (c) Mention the three chief industries in Newfoundland. (d) Name three very important exports. (e) What and where is the "French Shore" of Newfoundland? Why so called? (f) What Canadian province imports a large tonnage of mineral raw material from Newfoundland? (g) Describe the "Grand Banks." (h) Name and locate the capital of Newfoundland.

Grade 7

1. (a) Of what immense land mass is Europe a part? (b) Compare area of Europe with that of Canada. With that of North America. (c) Does the densely populated part of Europe lie north or south of the densely populated part of North America? Can you suggest a reason for the difference? (d) What large European countries have no seacoast? (e) Locate the following European: (i) *Seas* — North, Baltic, Mediterranean, Irish, Adriatic; (ii) *Gulfs and Bays* — Biscay, Genoa, Taranto, Corinth, Bothnia, Riga. (iii) *Rivers* — Seine, Rhine, Danube, Volga, Elbe, Rhone, Dnieper, Clyde. (iv) *Lakes* — Oneg, Zurich, Como. (v) *Mt. Ranges* — Grampian, Scandinavian, Alps, Pyrenees, Balkans.

2. Arrange a list containing (a) the names of the mon-

archies, (b) the names of the republics of Europe, and the name of the capital of each, and also the name of a chief seaport, if there be any, in each.

3. In what European countries respectively, do the citizens speak (a) German? (b) Dutch? (c) French? (d) Spanish? (e) Norwegian?

4. (a) Name the "wine countries" of Europe. (b) What are the chief "timber countries" of Europe? (c) What European country exports much dairy produce to Great Britain? (d) What country in Europe specializes on growing flower bulbs for export? (e) From what European country did Canada learn to grow and cure bacon?

5. (a) On what continent do most people live? (b) What races of people chiefly inhabit Asia? (c) In what country of Asia do the greatest number of British subjects reside? (d) Name two great religions professed by the largest number of Asiatic people. (e) Name and locate four great peninsulas of Asia. (f) Give the names of four great rivers of Asia, telling the location, direction, and outlet of each. (g) Name and locate three noted ranges of mountains in Asia. (h) Name and locate six seas in or around the continent of Asia. (i) What straits separate Asia from Africa and North America, respectively? (j) Name three British possessions on the continent of Asia. (k) Name the country of Asia having the greatest population, and tell its form of government. Name and locate its capital.

Grade 8

1. What is a "pool," as, for instance, a "wheat pool?"

2. There is a possibility that in the near future the civilized world will adopt a "thirteen-month year," instead of the twelve-month one now in vogue. Find out what advantages are claimed for the year of thirteen months.

3. (a) Name the moon's phases, and make a sketch to represent the moon's appearance at each. (b) What effect has the moon upon (i) the earth's atmosphere; (ii) the waters of the ocean? (c) What is a lunar eclipse, and what produces it? Illustrate by a diagram. (d) Show by a diagram how a solar eclipse is caused. (e) At what phase of the moon may a solar eclipse take place?

4. (a) Define each of the following and locate a Canadian example of each: — parallel of latitude; estuary; delta; strait; peninsula; watershed; floor plain; tidal wave; dry dock; canal; pulp mill; power plant; fish hatchery, reforestation. (b) What is the raw material from which each of the following, respectively, is manufactured? — rope; brass; steel; linen; silk; jam; fur coats; macaroni; raisins; rayon; rubber; varnish; tripe; glue.

5. Canada every year produces valuable supplies of shellfish. (a) Name five commercial shellfish. (b) Describe (color, shape, size), any two of those named in answering "a." (c) How are Canadian lobsters captured? (d) What are "Malpeques" and whence obtained?

6. (a) What Canadian province cans sardines? (b) Name four or five game fishes found in Canadian waters. (c) What is the chief export fish of British Columbia? (d) What use is made of the inedible fish taken in sea fishing? (e) Name some Canadian sea creatures furnishing valuable oil.

AMERICAN HISTORY IN 500 WORDS

Recently the *Chicago Tribune* conducted a contest offering \$1,000 as a prize to the writer of the best 500-word history of the United States. Of the 3,757 contestants, the paper of Professor W. W. Sweet, of the department of history of the University of Chicago, won first prize.

Teachers of history may find the essay of interest as an introductory note to a year's work or as a summary at the close of a year's study. The author's ability to condense significant facts makes the essay of interest also to classes in English.

"The crusades first aroused European interest in oriental

products, while the Italians, whose ships carried the later crusaders to the holy places, became the principal distributors of eastern wares. Italy taught navigation to all western Europe, and expanding trade led to discovery of new lands. During the sixteenth century Englishmen were trained to the sea, the seventeenth saw established England's American colonies, while economic and religious conditions in Britain and western Europe were responsible for furnishing colonists. Gradually similar governments developed among England's thirteen colonies, and almost without her knowledge a great colonial empire was arising in America, carrying on its affairs with little interference from the mother country.

"Following a century of warfare between France and Britain for the control of North America, in which the English were victorious, England for the first time became fully aware of her growing and prosperous colonies, which determined her to attempt larger control over them. Such a policy met strong colonial resistance, resulting, after ten years of increasing agitation, in a war which eventually brought independence. Achievement of independence meant the overthrow of the old forms of control and made new governments necessary. The first federal constitution proved too weak to bind the thirteen states into a strong nation, but the crisis thus created served to bring forward the best minds of the infant republic. A second constitution was formulated, admirably suited to meet the nation's needs, and in April, 1789, a new government was launched with George Washington at the helm.

"For four decades conservative leaders of long experience controlled national affairs. Credit destroyed by war and weak government was restored, and a wise foreign policy adopted. Beginning with Andrew Jackson, new forces began to manifest themselves, arising out of the newer sections of the nation, created by the vast movement of population westward, while a new type of democracy appeared advocating policies growing out of the needs of a rapidly expanding frontier.

"Slavery, through the mighty impetus given cotton culture, fastened itself upon the south and by the middle of the nineteenth century had become the chief political, economic, and religious issue before the nation. Out of this situation developed sectionalism, and by 1861 civil war could no longer be avoided, then through four years of terrible struggle, Abraham Lincoln, the world's ideal democratic ruler, guided the nation to peace.

"There followed two decades of political and economic adjustment, which brought to the south greater humiliation than even defeat or the battlefield. Then ensued an era of unprecedented economic development, characterized by monster corporations and vast individual fortunes, to be followed by a war with Spain which gave to the United States new possessions and new world responsibility.

"Germany's failure to respect our natural rights led the United States to enter the world war. This threw the balance in favor of the allies, brought defeat to Germany and her

associates, and gave to the United States chief place and greatest responsibility among the nations of the earth."

A MINIMAL SPELLING LIST

The minimal spelling list is a useful instrument for avoiding waste of time and effort in elementary teaching and for preparing pupils to handle that important tool subject — spelling — according to their age and ability. The present list of words for grade 3A contains 251 words and for grade 3B 285 words. The list has been developed on the basis of extensive research by the New York City Bureau of Reference, Research, and Statistics.

Suggested Minimal Spelling List, Grade 3A

above	dance	lot	shoe
across	December	luck	shoot
afraid	desk	lunch	should
afternoon	dig	mad	silk
again	dirt	May	skin
alike	dish	meat	slip
almost	drag	mice	soap
along	drew	mill	sold
always	drive	miss	something
another	drove	mix	south
anything	dull	Monday	spell
April	egg	morning	spent
around	eight	mouth	spoon
asked	end	much	spring
awake	felt	myself	stamp
bag	fix	nail	stand
bake	flew	noon	star
band	fond	nothing	stay
barrel	forget	nut	still
basket	Friday	open	stone
bat	frost	other	stood
bath	gift	page	stove
beg	given	pail	sum
begin	goat	pan	Sunday
behind	goose	part	supper
below	grade	party	swim
bend	gun	pay	swing
bit	hall	peach	taking
bite	having	pear	talk
block	heart	pie	teach
blood	heel	pink	teacher
body	held	plant	teeth
boil	herself	played	thin
bottle	himself	please	think
bowl	hole	plum	threw
breakfast	horn	point	tie
broke	hundred	push	tip
bunch	hungry	rabbit	train
bush	ill	race	turkey
butter	inch	raise	upon
button	inside	rent	use
cannot	invite	rest	wake
can't	joy	rice	walking
car	June	rich	want
case	key	riding	warm

Blackboard Legends for September

Upper Grades — Duty

The object of a Christian is duty; his predominant desire is to obey God.

Every duty we omit obscures some truth we should have known.

Duty only frowns when you flee from it; follow it and it smiles upon you.

Intermediate Grades — Kindness

Kindness is the golden chain by which society is bound together.

Kind words are the music of the world.

Paradise is open to all kind hearts.

Wise sayings often fall on barren ground; but a kind word is never thrown away.

Primary Grades — Goodness

Great hearts alone understand how much glory there is in being good.

Every day should have room for at least one particular act of love.

Goodness is the only investment that never fails.

A Character Calendar

Ss. M. Fidelis and M. Charitas, S.S.N.D.

Editor's Note. In this month's issue we print a new form of calendar which has great value liturgically and for character development. For each day there are six points:

1. A brief statement about the saint of the day
2. A quotation from the Mass of the day
3. A suggestion from the *Imitation of Christ*
4. A statement of an ideal
5. A practical suggestion for the day
6. A slogan

This material can be used in the upper grades of the elementary school, in the junior high school, and in the senior high school with treatment corresponding to the age of the pupils. The material could be used in the early grades orally.

A very practical way of using the material would be to make it into a bulletin, put it on the "Spiritual Bulletin Board" the day before, and then direct attention to it the following morning. If no time in assembly or otherwise could be formally given over to this material, the bulletin method with specific reference by the home-room teacher would provide an effective use of it.

The work of compiling the calendar has been done by Sister M. Charitas, S.S.N.D., and Sister M. Fidelis, S.S.N.D., both of Messmer High School, Milwaukee, Wis.

Sept. 1. ST. GILES, Abbot

St. Giles was a holy hermit who founded a monastery.

He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory.—*Epistle: Ecclesiasticus xlv.*

It is no small matter to lose or gain the kingdom of God.—*Imitation, Book III.*

Ideal: St. Giles tended his garden and said his prayers and loved his neighbors—and became a saint. Write your English, study your science, etc., as well as you can. Try to realize that those things are a duty.

Today: Let each bit of work you do today at home or in school, be done so perfectly that it may be shown to your credit in heaven.

Slogan: Whether you eat or drink or whatever you do, let it be done in the name of Christ Jesus.—*St. Paul.*

Sept. 2. ST. STEPHEN, King and Confessor

A descendant of those proud and terrible invaders, the Huns, Stephen was chosen by God to win over his subjects to Christ and His vicar.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life.—*Gradual: St. James, I.*

And so the desires of some are on fire after heavenly things, and yet they are not free from temptation of carnal affection.—*Imitation, Book II.*

Ideal: This king of Hungary put his kingdom under the protection of Our Lady. He was a most successful king, never lost a war, but never neglected a duty either.

Today: You need not be a king to fight successful wars. Nor use a sword to slay your enemies. Control your selfish impulses and learn to interpret "Safety First" in terms of the other fellow's interest, too.

Slogan: Love thyself last.—*Shakespeare.*

Sept. 3. ST. SERAPHIA, Virgin and Martyr

This saint sold all her possessions, distributed the proceeds to the poor, and became a servant.

After her shall virgins be brought to the king: her neighbors shall be brought to thee with gladness.—*Gradual: Psalm xlv.*

But what art Thou to those that love Thee? What to it those that serve Thee with their whole heart?—*Imitation, Book III.*

Ideal: One need not be physically powerful nor do great deeds that call for attention from the multitude to be truly great. Real success and true greatness come of doing one's duty well. Today's saint did that; she was a woman, weak and apparently insignificant, unknown to the people who lived on the next street.

Today: Be especially attentive to the wishes of your parents and teachers today, so much that you forget you have any wishes.

Slogan: I became all things to all men that I might win the more to Christ.—*St. Paul.*

Sept. 4. ST. ROSE OF VITERBO, Virgin

Even as a child this saint was directed by divine grace in a wonderful manner. To defend the Church's rights was her burning wish. This wish found triumphant fulfillment when Pope Innocent IV was brought back to Rome.

Grace is poured abroad in the lips: therefore hath God blessed thee forever and ever.—*Offertory: Psalm xlv.*

Beyond all hope hast Thou shown mercy to Thy servant; and beyond all desert hast Thou manifested Thy grace and friendship. *Imitation, Book III.*

Ideal: St. Rose was extraordinary. As a young child, she preached to hundreds of people the message of penance and love of God. A good virtuous life on your part preaches a surer sermon than any words.

Today: Be so quiet and gentle about your work today that your fellow students in the classroom may be inspired to do likewise.

Slogan: God is not in the whirlwind.—*Holy Scripture.*

Sept. 5. ST. LAURENCE JUSTINIAN

Refusing the offer of a brilliant marriage, he fled secretly from his home at Venice and entered a religious Order. He induced a friend, who had come to persuade him to return home, to remain and enter the monastery.

Behold a great priest who in his days pleased God.

There was not found the like to him, who kept the law of the Most High.—*Gradual: Ecclesiasticus xlv.*

The greatest saints shunned the company of men when they could, and chose rather to live unto God in secret.—*Imitation, Book I.*

Ideal: A rich nobleman, St. Laurence was wise enough to recognize the greater riches of God's love. He put by his paltry chests of gold and silver to plunge into the very treasure house of wealth by becoming a religious and making all the glory of heaven more surely his.

Today: For five consecutive minutes sometime today, think this over: Nothing goes with me to the Judgment seat of God, to insure heaven, but a good life.

Slogan: What shall it profit a man if he gain the whole world, but suffer the loss of his soul?

Sept. 6. ST. ELEUTHERIUS, Abbot

St. Eleutherius was favored by God with the gift of miracles. He exorcised a child possessed by the devil. He also raised a dead man to life.

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.—*Gradual: Psalm xli.*

Whilst thou hast time, amass for thyself immortal riches. Think of nothing but thy salvation; care only for the things of God.—*Imitation, Book I.*

Ideal: This saint raised a dead man to life and worked many miracles; nevertheless, when once he committed a slight fault of vainglory, he did public penance for it. It requires greater courage than we think (until we have done it) to acknowledge a fault at all; it requires more courage to acknowledge that fault among people who think very highly of us.

Today: Try to catch yourself during leisure moments and note what your thoughts are. It will help you get to know what kind of person you are.

Slogan: As a man thinketh, so he is.—*Psalms.*

Sept. 7. ST. CLAUDE, Confessor

St. Claude was a prince of the royal family of France. To insure his salvation he entered a monastery and became a saint.

Blessed are those servants whom the Lord, when he cometh, shall find watching.—*Gospel, Luke xii.*

Thy welfare, therefore, lies not in obtaining and multiplying any external things, but rather in condemning them, and utterly rooting them out of thy heart; which I would not have thee to understand only with regard to money and riches, but also with regard to the ambition of honor, and the desire of empty praise; all which things pass away with the world.—*Imitation, Book III.*

Ideal: By special Providence, Claude was spared when robbing princes killed his two brothers. He fled to the desert and became a very holy monk, wishing no one to know of his royal descent.

Today: Have you ever stopped long enough to think that it was a special mercy that you were born of Catholic parents, that you may attend a Catholic school? Take time to realize your privilege and show by your conduct that you are grateful for your Faith.

Slogan: And they shall be my people and I shall wear them as the apple of my eye.—*Holy Scripture.*

Sept. 8. THE NATIVITY OF THE BLESSED VIRGIN

The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world.

Let us celebrate with joy the nativity of the blessed Mary,

that she may intercede for us to the Lord Jesus Christ.—*First Vespers of the Feast.*

Grant me, O Lord, celestial wisdom, that I may learn above all things to seek Thee and to find Thee; above all things to relish Thee and to love Thee, and to understand all other things as they are, according to the order of Thy wisdom.—*Imitation, Book III.*

Ideal: Can you imagine heaven today? Mother of God, Queen of the Angels, Queen of all saints! Who ever had apparently such reason to be proud, and who was ever as humble?

Today: Need anyone tell you what to do on your mother's birthday? Do as your heart dictates; let your love be the measure of your sacrifice.

Slogan: He that shall find me shall find rest.—*Canticle of Canticles.*

Sept. 9. ST. PETER CLAVER

St. Peter Claver was a Spanish Jesuit. After his ordination he was sent to the West Indies where he devoted himself to missionary work among the slaves. He called himself "the slave of slaves." For more than forty years he served them in the capacity of apostle, father, physician, and friend. Forty thousand negroes received baptism through his zeal.

His seed shall be mighty upon the earth: the generation of the righteous shall be blessed.—*Gradual.*

When thou shalt arrive thus far, that tribulation shall be sweet to thee, and thou shalt relish it for the love of Christ, then think that it is well with thee, for thou hast found a paradise upon earth.—*Imitation, Book II.*

Ideal: He labored in the West Indies, became a saint working with people who were savages; who scarcely had intelligence enough to know he was living for them.

Today: Train yourself to do good to others for God's sake and be prepared to be met with ingratitude. If you can stand up under a lack of appreciation when you mean to be very kind, you have one good mark of sanctity.

Slogan: All for the greater honor and glory of God.—*St. Peter Claver's Motto.*

Sept. 10. ST. NICHOLAS OF TOLENTINO

A model of innocence and purity, St. Nicholas was induced to become a monk by a sermon on contempt of the world.

Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. Gospel of the Feast.—*Luke xii.*

What return shall I make to Thee for this favor? for it is not granted to all to forsake all things, to renounce the world, and to assume the monastic life.—*Imitation, Book III.*

Ideal: Listening very attentively to a sermon and carrying out the suggestions of that sermon made Nicholas a saint.

Today: Make yourself realize that this little injunction you are reading has been put here for you. If you were the only student in this school, there would be no one else to read it. There is a design of Providence in everything you will hear or read today. If you miss an opportunity today, and fail to respond to one inspiration today, you will miss just that much for eternity. This moment, this day, you will never live again.

Slogan: This moment is all.—*Anon.*

Sept. 11. ST. PAPHNUTIUS, Bishop

Though a bishop, St. Paphnutius had to work in the mines under the tyrant Maximin Daia. He was willing to suffer anything rather than deny his faith.

He forsook not the just when he was sold, but delivered him from sinners: He went down with him into the pit, and in bonds He left him not, till he brought him the scepter of the kingdom and power against those that oppressed him.—*Epistle, Wisdom x.*

It is not long thou hast to labor here, nor shalt thou always be oppressed with sorrows. Wait a little and thou shalt see a speedy end of suffering.—*The Following of Christ, Book III.*

Ideal: Rather than deny his Faith, he became a slave working in a mine under tyrannical overseers.

Today: If you were faced today with "Your Faith or your life!" you would rather give up your life, would you not? But would you? How much courage have you? Test yourself. A copied task or your honor, which? A peevish alibi or submission to orders, which?

Slogan: Many love Jesus as long as they feel no adversity.—*The Following of Christ, Book II.*

Sept. 12. THE MOST HOLY NAME OF MARY

Just as a few days after Christmas we celebrate the Holy Name of Jesus, so after the Nativity of Mary, we glorify her Holy Name. *Triduum for the Feast of the Sorrowful Mother.* And the Virgin's name was Mary.—*Gospel, Luke i.*

Oh, how great is the abundance of Thy sweetness, O Lord, which Thou hast hidden for those that fear Thee. But what art Thou to those that love Thee? What to those that serve Thee with their whole heart?—*Imitation, Book III.*

Ideal: Our Lady's name means Star of the Sea. You, per-

haps, love to call yourself a Child of Mary. A child always resembles his mother, if not in his features, then in his gait, in the way he does different things, and, since he thinks his mother is perfect, as mothers always are, he tries to be as much like her as possible.

Today: When you rise to pray, or sit down to study, or go out to play; when you return home and help with little jobs about home; when you talk to people, try to do those things as you think Our Lady would; or, imagine her looking at you while you do them.

Slogan: Woman, behold thy Son. Our Savior (on the Cross).

Sept. 13. ST. EULOGIUS, Patriarch of Alexandria

This saint was a brilliant scholar, an authority in literature and Holy Scripture.

Blessed is the man that is found without blemish and that hath not gone after gold, or put his trust in money nor in treasures.—*Epistle, Ecclesiasticus xxxi.*

If thou wilt derive profit, read with humility, with simplicity, and with faith; and never wish to have the name of learning.—*Imitation, Book I.*

Ideal: A brilliant student and learned man in literature and in Holy Scripture, Eulogius turned every bit of his talent to God's service.

Today: Be careful not to complain about anything today. Build up a little philosophy like this: If the weather seems warm, imagine how dreadful it would be if you lived in the torrid zone; if you have a toothache, how much worse, if you had an earache besides.

Slogan: Lord, give me patience even at this time.—*Following of Christ.*

Today is also the feast of the Jesuit Martyrs, canonized in 1930.

Sept. 14. THE EXALTATION OF THE HOLY CROSS

On September 14, A.D. 335, took place the dedication of Constantine's basilica, an inclosure which contained both Calvary and the Holy Sepulchre. "At this date," says Etheria, "The cross was discovered."

And I, if I be lifted up from the earth, will draw all things to Myself.—*Gospel, St. John xii.*

Jesus hath now many lovers of His heavenly kingdom, but few bearers of His Cross. He hath many that are desirous of consolation, but few of tribulation.—*Imitation, Book II.*

Ideal: The Cross on which our Savior died was discovered by St. Helena, you recall. A basilica was built in which to place the relic, and it was carried there with great pomp on the shoulders of the Emperor Heraclius.

Today: How would you feel if you should meet our Savior with His Cross, and He should say: "I want you to carry this for Me just this one day"? That is exactly what He does when He allows you to suffer little difficulties during the day. Has He miscalculated your courage, perhaps, or your love for Him? Instead of "grouching" today, hang out a smile and say *inside*, "Thy will be done!"

Slogan: Be it done unto me according to Thy word.—*Our Lady.*

Sept. 15. THE SEVEN SORROWS OF THE BLESSED VIRGIN

Mary stood at the foot of the Cross where Jesus was hanging, and, as Simeon had prophesied, a sword of sorrow pierced her soul.

There stood by the Cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome and Mary Magdalen.—*Introit, St. John xix.*

In the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit.—*Imitation of Christ, Book II.*

Ideal: Were you ever very sick so that your mother worried about you and sat up with you nights and did everything she could think of to make you comfortable? Did you ever watch a mother follow the coffin of one of her children to the grave? Wasn't it painful even for you to see her sorrow? Jesus was Our Lady's Son. You had a share in His death, and, hence, you helped to make Our Lady's sorrows.

Today: Be especially kind to someone (outside of school) who will probably not appreciate your kindness or who may even say sharp things to you in return. Do not complain even to one person about hurting your feelings today, regardless of who hurts them.

Slogan: Forgive us our trespasses as we forgive those who trespass against us.—*The Our Father.*

Sept. 16. ST. CYPRIAN, Bishop and Martyr

This saint was a convert. He was a genius. St. Jerome says that his works are more brilliant than the sun. His name is listed in the Canon of the Mass.

And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in a few things, in many they shall be awarded: because God hath tried them, and found them worthy of Himself.—*Epistle, Wisdom iii.*

This is not man's power, but the grace of Christ; which doth and can effect such great things in frail flesh, and that what it naturally abhors and flies, even this, through fervor of spirit, it now embraces and loves.—*Imitation, Book II.*

Ideal: Born of pagan parents, he received the wondrous gift of faith. He was so brilliant that he and his works became known to the whole of the Christian and the pagan world of learning of his time and long after. It did not make him foolishly vain, however.

Today: Take a sensible view of things. People who have accomplishments, never need to "show off" because those accomplishments are great enough to be noticed without effort on the part of the possessor. Only the person who "makes believe" must show off to get any attention whatsoever. See how many times today you can catch yourself "putting on airs."

Slogan: What fools we mortals be!—*Shakespeare.*

Sept. 17. THE IMPRESSION OF THE STIGMATA ON THE BODY OF ST. FRANCIS

In order that St. Francis might become an example to us all of his love for Christ Crucified, five wounds, resembling those of Jesus on the Cross, appeared on his hands, feet, and side.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.—*Introit. Galatians vi.*

Set thyself then. Like a good and faithful servant of Christ, to bear manfully the Cross of the Lord, for the love of Him Who was crucified for thee.—*Imitation, Book II.*

Ideal: St. Francis had been one of the gayest young men of his time. Not any of you probably will ever learn to dance as gracefully, nor to fence as dexterously as Francis of Assisi. But, when he resolved to follow Christ, he followed Christ and became, as it is claimed, the closest copy of the Savior the world has ever known.

Today: Forbid yourself thinking that "some people have all the luck." Students, like you, from homes like yours, with a temper like yours, and troubles like yours, have become great saints. You can become one as well. All that is necessary is this: you must want to be a saint. But—if you were at the foot of a tall stairway and wanted to get to the top, you would not get there by merely wishing it, would you, unless someone carried you up? Well, no one will carry you to sanctity. You must walk up.

Slogan: Would you be a saint? Will it!—*St. Benedict's advice to his sister, St. Scholastica.*

Sept. 18. ST. THOMAS OF VILLANOVA

St. Thomas was advisor to Charles V of Spain. The money he received was spent on the poor.

Behold a great priest, who in his days pleased God and was found just.—*Epistle. Ecclesiasticus xlv.*

Vanity of vanities and all is vanity, but to love God and serve Him alone.—*Imitation, Book I.*

Ideal: This saint lived in the court of Spain where he was advisor to the king. The money he received went to the poor of Madrid. Note that men have lived in the quiet of the desert and in the whirl of a royal court and have managed to reach sanctity. It is never the place; it is the person who makes the difference.

Today: Watch your thinking today. See if you ever think "If I had So and So's chances" or "Some people get all the breaks" or "Oh, well, that teacher is partial" or "If I tried some of the things my younger brother or sister does I'd be killed," etc. Those are marks of incipient jealousy which is bound to make you most unhappy all your life unless you conquer it. If you find yourself thinking these or similar thoughts, go at yourself "hammer and tongs" to get over the habit. A good way is try to make yourself believe this: "I'm surprised folks are as nice to me as they are, seeing the sort I am."

Slogan: O wad some power the giftie gie us

To see ourself's as ithers see us.—*Robert Burns.*

(The Church celebrates the Feast of St. Thomas of Villanova on Sept. 22.)

Sept. 19. ST. JANUARIUS AND HIS COMPANIONS

From the 19th to the 26th of September, the blood of St. Januarius preserved in a phial liquefies when brought near his body. He and his companions were martyred.

And I say to you. My friends: Be not afraid of them who kill the body and after that have no more that they can do.—*Gospel, Luke xii.*

Give me courage to resist, patience to endure, and constancy to persevere.—*Imitation, Book III.*

Ideal: There is no power in a "gang." Usually all the members do the same things in the same way. Januarius was the leader of such a gang. They were all upstanding young men who believed in Christ and were proud of their faith and of their ideal, Christ. St. Januarius was so wonderful and so good that his whole group followed him anywhere and when he was put to death for his Faith, his companions were so inspired by his ex-

ample that they stood torture and death bravely just as their leader had done.

Today: Watch the students in your class today to see what things they do better than you and then try to copy them. Do the right things they do better than you. If you notice anybody doing what he should not, profit by his example and don't do worse.

Slogan: Make it like unto the pattern I have shown you on the mount.—*God's direction to Moses.*

Sept. 20. ST. EUSTACE AND HIS COMPANIONS, Martyrs

St. Eustace was a general in the army of the Emperor Trajan. Returning victorious from an expedition, he refused to thank the gods for this triumph. He and his wife and children were exposed to the lions. St. Eustace is one of the fourteen auxiliary saints.

Our soul hath been delivered as a sparrow out of the snare of the fowlers.—*Gradual: Psalm cxiii.*

They hated their lives in this world, that they might keep them unto life eternal.—*Imitation, Book I.*

Ideal: A general in the Roman army, he fought battles for his emperor and risked his life for his empire, but when he was commanded to pour a grain of incense on the coals to honor the gods, he refused. He was martyred; also his wife and children.

Today: When someone says to you: "Come on, let's do so-and-so," what do you do? Find out today, if you are a tag-along or, if like St. Eustace, you obey when you should, and refuse to obey when you should refuse, regardless of consequences. If you find you are a tag-along, set about acquiring a head of your own.

Slogan: Be not as the dumb driven cattle; be a hero in the strife.—*Longfellow.*

Sept. 21. ST. MATTHEW, Apostle and Evangelist

St. Matthew wrote one of the four Gospels. He is represented by the animal with a human face, because he commences his Gospel by the line of ancestors from whom Jesus descended as man. His name is in the Canon of the Mass.

At that time, Jesus saw a man sitting in the customhouse, named Matthew, and He said to him, "Follow Me." And he rose up, and followed Him.—*Gospel, St. Matthew ix.*

Oh, how many and grievous tribulations did the Apostles suffer, and the Martyrs, and Confessors, and Virgins, and all the rest who resolved to follow the steps of Christ:—*The Following of Christ, Book I.*

Ideal: St. Matthew was Levi, a rich tax gatherer. Our Savior passed his booth one day, looked in at the little window and said two words, "Follow Me!" That was all. Levi gathered up his money, went to his officials, turned in the money, resigned his position and followed Christ. You notice he wasted no time wondering "If I could only be real sure that I have a vocation," etc. He heard the call and went.

Today: Perhaps you have noticed that when people set about finding a suitable mate for life, they do not seem to wonder a great deal whether they are "called" for that life or not. Have you ever felt you would like to serve God more directly in the religious life? One person in 3,000 has a religious vocation. Laborers are needed in the vineyard. Pray today definitely for light to know your own vocation, and pray for the missionaries in foreign fields. Add one Hail Mary for your teachers.

Slogan: Pray, therefore, the Lord of the harvest that He send laborers into His vineyard.—*Our Lord to the Apostles.*

Sept. 22. ST. MAURICE AND HIS COMPANIONS, Martyrs

When the Emperor Maximilian led his army into Gaul, the Theban legion, composed of 660 soldiers under the command of St. Maurice, refused to honor the gods. They were all massacred.

These are they who are come out of great tribulation and have washed their robes, and have made them white in the blood of the Lamb.—*Epistle: Apocalypse, vii.*

The nature of thy Beloved is such that He will not admit of a rival; but he will have thy heart for himself alone, and sit as king upon His own throne.—*The Following of Christ, Book II.*

Ideal: Do you notice how many groups of saints we have these days of the first month of school? These men were "live wires," every one, men who did their duty as soldiers, or as students, or as good children. You hear of nothing extraordinary about St. Maurice and his companions except that they were better fighters than any other contingent of the Roman army. That is all there is to being a saint. Do your duty well and do everything for the glory of God, whether you write English or draw illustrations for science experiments or bring up coal for your mother in the kitchen.

Today: Go at everything you do with the air of "I'm glad I'm alive today to be doing this little piece of work toward earning my halo." Then, let it be the kind of work to which you yourself would not be ashamed to grant a halo.

Slogan: Let me but do my work from day to day,

In the field or forest, at the desk or loom.

This is my blessing, not my doom.—*Van Dyke.*

Sept. 23. ST. THECLA, Virgin and Martyr

St. Thecla sacrificed wealth and honor and the offer of a brilliant marriage to work for the spread of the Gospel. She suffered martyrdom under Nero. The intercession of St. Thecla is invoked in the prayers for the dying.

Receive, O Lord, the offerings which we bring on the festival of St. Thecla, Thy virgin and martyr, by whose intercession we hope to be delivered.—*Secret*.

Happy hour, when Jesus calleth thee from tears to joy of spirit.—*The Following of Christ, Book II.*

Ideal: Roman princes thought to win this wealthy young lady by flattery or to frighten her by their threats. She stood firm by her convictions, nor gave in the least bit from what she considered the right thing.

Today: Whether a fellow student or the Tempter or your own human nature try to divert you from the path of duty today "stand by your guns" and do what you should—that is, if you have as much courage as this little girl Thecla.

Slogan: Know you're right; then go ahead.—*Anonymous.*

Sept. 24. OUR LADY OF RANSOM

The Blessed Virgin appeared on the same night to St. Peter Nolasco, to St. Raymond of Pennafort, and to James, king of Arragon, requesting them to found a religious order for the ransom of Christian captives from the Saracens who then held a great part of Spain.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father Almighty, everlasting God; and on the feast of the Blessed Mary, ever a virgin, should praise and bless and proclaim Thee.—*Preface of the Feast.*

If thy love be pure, simple, and well-ordered, thou shalt not be in captivity to anything.—*The Following of Christ, Book III.*

Ideal: During the time that so many Christians were being seized by the Turks, Our Lady came to the rescue, as usual. She asked three men, great friends of hers on earth, to establish a religious order for the redemption of captives. Do you get some notion from this fact of how very interested in all of us Our Lady is?

Today: Say some very definite prayers today; *first*, to thank God you are a Catholic; *secondly*, for the conversion of sinners; *thirdly*, for the poor souls. Tonight, tell Our Lady you did these things to show your willingness to help her in a work she wants done so badly.

Slogan: He that shall convert a sinner from his ways, shall save his own soul from death and shall cover a multitude of sins.—*Our Savior.*

Sept. 25. ST. FINBARR, Bishop

This saint built a school at Lough Eirc which formed the nucleus of the city of Cork. He was bishop of Cork seventeen years and distinguished himself by his love for the poor.

O Priest and Bishop, thou worker of all virtue, good shepherd of thy people, pray unto the Lord for us.—*Antiphon at the Magnificat.*

For Thou, O God, hast chosen the poor and the humble, and those that are despised by this world, for Thy familiar friends and domestics.—*The Following of Christ, Book III.*

Ideal: This saint did nothing extraordinary. He was a bishop who went about administering confirmation, encouraging the building of schools, and doing a great many things for which he never received any credit. For instance, few people know that it was he who established the beginnings of the city of Cork. But that makes little difference. He did establish the city; God knew it and, after all, God is the only One Who makes a real recompense to anybody.

Today: Don't lose time worrying that the world does not appreciate you. The world is not big enough to appreciate genuine worth, anyway, which may be the reason for your being neglected. Anyway, you are working for heaven and for God, and you would not want some subaltern foreman to pay you with slugs when the Master Himself has told you to wait till He gives you—all of heaven for a few years of service.

Slogan: And only the Master shall praise us, and only the Master shall blame. And no one shall work for glory, and no one shall work for fame, but just for the joy of the working.—*Kipling.*

Sept. 26. SS. CYPRIAN AND JUSTINA, Martyrs

Cyprian, a magician, was converted to Christianity by Justina. They were inhumanly tortured for their faith and finally beheaded under Diocletian.

But the salvation of the just is from the Lord: and He is their protector in the time of trouble.—*Introit: Psalm xxxvi.*

And he who esteemeth himself the vilest of all men, and judgeth himself the most unworthy, is fitted to receive still greater blessings.—*The Following of Christ, Book III.*

Ideal: Cyprian was a magician who wanted to lead Justina into sin. Instead, she converted him and they both died martyrs so that she took him to heaven with her instead of Cyprian

taking Justina to hell with him. Each person in the world exerts an influence for good or ill upon every person whom he meets.

Today: Make the world better for your living in it. Your class is better or worse for your being in it. When you respond with enthusiasm to a suggestion your teacher makes, or when you grow after while with a few cronies the "queer things" some teachers do, you may be beginning something in the lives of others that will go on forever. In any case, you are doing something to your own life that will show up in eternity. Think about this, while you wait in ranks this noon, and while you are getting out your books between classes during the day.

Slogan: Nor knowest thou what argument thy life to a neighbor's creed has lent.—*Emerson.*

Sept. 27. SS. COSMAS AND DAMIAN, Martyrs

These two saints were brothers, Arabian physicians, who healed souls as well as bodies. They were most cruelly tortured to death for their faith.

This is the true brotherhood which overcame the wickedness of the world: it followed Christ, and possesses the peerless kingdom of heaven.—*Gradual of the feast.*

For in whatsoever way I may arrange for my peace, my life cannot be without war and sorrow.—*The Following of Christ, Book III.*

Ideal: Two physicians these two brothers were, who used their skill in healing bodies to win sick souls back to the service of their Creator. We might end the little rime: "Doctors, lawyers, merchants, chiefs" this way "can become saints by the same method: doing their duty well."

Today: Think seriously about the kind of work you would like to do after you leave school. While you are thinking about it, keep in the front of your mind the desire to do as much good as possible.

Slogan: He serveth best who loveth best.

Sept. 28. ST. WENCESLAUS, Duke, Martyr

This saint was Duke of Bohemia. With his own hands he sowed the wheat and pressed the grapes which were used for the Holy Sacrifice of the Mass. While praying in church he was killed by a band of conspirators.

Novena for the Feast of the Holy Rosary begins.

In Thy strength, O Lord, the just man shall joy.—*Introit, Psalm xx.*

O pleasant and delightful service of God, which maketh a man truly free and holy.—*The Following of Christ, Book III.*

Ideal: He loved the Blessed Sacrament so much that he himself raised the wheat and the grapes for the bread and wine to be used at Mass. Would you be shocked if someone showed you a soiled piece of linen and told you it was to be used next day for the lining of a tabernacle? The lining of the tabernacle never really touches our Lord in the Blessed Sacrament, but your tongue does.

Today: If ever in your life you are tempted to say an improper word or to speak unkindly of one of Christ's friends (and all men are that), remember that you must ask our Savior to rest on that very tongue in Holy Communion. Keep your tongue holy for that very reason.

Slogan: Body of Christ, save me.—*Anima Christi.*

Sept. 29. ST. MICHAEL

The Archangel Michael is invoked in the Confiteor, the Church summons him to the side of her children in the agony of death, and chooses him as their escort from purgatory to heaven.

Holy Archangel Michael, defend us in the battle; that we may not perish in the dreadful judgment.—*Gradual of the feast.*

Fight like a good soldier; and if sometimes thou fall through frailty, resume with greater courage than before, confiding in My more abundant grace. But take very great care against vain complacency and pride.—*The Following of Christ, Book III.*

Ideal: St. Michael knows by victorious experience how to fight and to conquer the devil and his hosts. We pray to him each day after Mass, if you notice, for victory over the devil.

Today: Cultivate a devotion to St. Michael and to the angels in general. We are inclined to take the angels and their ministrations very much for granted. They are powerful intercessors with God; you will find them very prompt in their attention to your prayers if you call upon them often.

Slogan: He hath given his angels charge over you to keep you in all your ways.—*Psalm xc.*

Sept. 30. ST. JEROME, Priest, Confessor, Doctor

This saint spent many years of his life in Bethlehem. He translated the Bible from Hebrew to Latin. Because of his learning and sanctity he has been called a Doctor of the Church.

O God Who for the expounding of Holy Scripture, didst raise up in Thy Church the great and holy doctor, Jerome: grant, we beseech Thee, that, helped by Thy grace we may put in practice what he has taught us both by word and by work.—*Collect of the Feast.*

If thou didst know the whole Bible outwardly, and the sayings
(Concluded on Page 31a)

The German Educational World

Horace A. Frommelt

ALL educators agree that the *raison d'être* of education is "training for life," but few outside Catholic ranks concur in the specific form this *educatio*, or "leading out," shall take. Some are content to train the intellect only, making it an efficient machine for rationalization, forgetting, as Newman warns, that to train the intellect of man alone is little less foolish than to expect the sharp edge of a knife to retain its keenness in use without proper hardening and tempering. Others are content merely to perform a creditable job of mental interior decorating, furnishing the mind with a suitable store of facts. But many of late, realizing the tragedies in the moral order, have turned to psychology and its multitudinous applications and derivations; finally there has appeared on the scene the characterologist and he presents a real claim to our attention. Outside the Church these latter are, for the most part, presenting a naturalistic system of character formation, acceptable insofar as it presents the applications of newer scientific developments to this subject, but inadmissible in its claim as a perfected educational scheme, Catholics have been quick to take characterology as their own; in fact, more than a decade ago, Father Robert Hull, an English Jesuit, published his *Formation of Character*, which, perhaps, was the forerunner to characterological writings of the past few years. German Catholic savants have taken some notable excursions into this field; one of the most outstanding, perhaps, in recent months, that of Dr. Rudolph Allers, *Das Werden der sittlichen Person, Wesen und Werden des Charakters*, which may be translated as "The Development of the Moral Person, The Nature and Formation of Character." Dr. Allers is one of the foremost Viennese authorities and in this instance has laid before us one of the most interesting of books in the characterological field. No modern educator, particularly Catholic, can afford to pass by this field or this contribution.

First of all, Dr. Allers' work wrestles with the important though obvious question: what is character; how does it manifest itself; is it an appanage of nature which fatefully and inextricably accompanies us on life's way, or is it capable of being molded, guided, and directed, fundamentally and radically, by training and self-discipline? The author's answer to these questions is wrapped up in the fundamental premise of this work; namely, that it is erroneous to place too much faith in the importance and influence of inheritance, which may so easily lead to a complacent fatefulness in our attitudes toward character development.

Dr. Allers departs from the well-known paths marked out by another German educator, Dr. Adler, though at the same time he develops the latter's tested and proved psychological edifice. He rejects the "individualistic psychology," which proclaims that all soul structures are fundamentally alike. His thesis of the "changeability of character" comes as a corollary to his firm belief in the existence of an abiding nucleus or essence of "personal individuality."

In other words, Dr. Allers is headed definitely away from all those anti-Christian, and therefore anti-Catholic, teachings which either directly or indirectly deny the freedom of the human will or which build themselves upon an evolutionistic theory of human development. He is thoroughly Aristotelian and Scholastic. And yet he never forgets the demands of actual life. His words concerning self-esteem, authority, fantasy, society, problem children, the oldest and the youngest child of a family, as well as the only child, all prove that he is not content with proving his thesis syllogistically, but is trying to give parents, teachers, and educators a guidebook

in the development of character. His discussions concerning puberty and sex are particularly valuable for the pedagogue. As a psychiatrist he never permits himself to be carried away by psychoanalysis except insofar as its methods rest on proved grounds. It is indeed a pleasure to proceed with him in the field of characterology realizing all the while that he has made the latest scientific discoveries in the field of psychiatry responsible to the *philosophia perennis*.

Educative Value of Foreign Missions

We are prone to picture foreign missionary activity as confined to the untutored, the semibarbaric and the uncultured. The mission conferences held in Louvain during the past few years have made it plain, however, that the great problem of the Catholic foreign missions is one of education, of attracting the cultured peoples of pagan races to the Christian culture of Catholicism.

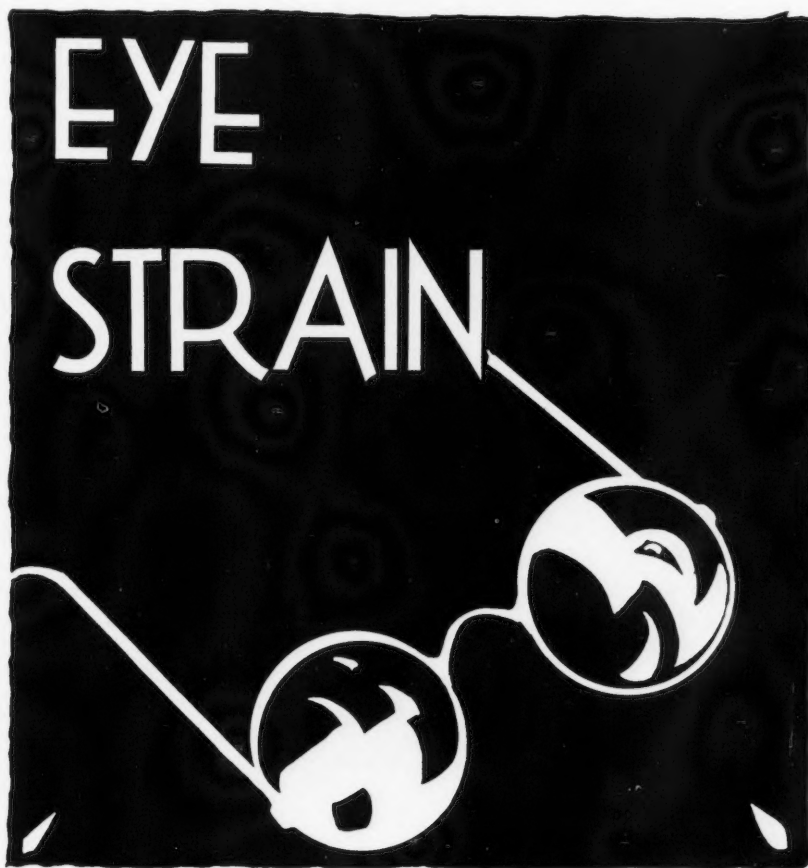
Catholic missionaries must be prepared to meet these cultures intelligently, accepting in them that which is in conformity with Christian teaching and employing this knowledge as a nucleus around which to build their structure of Catholic culture. It has been become evident to these mission congresses held in Belgium that the educated Catholic world everywhere must assist the missionary forces of the Church in this great task of evaluating and understanding the pagan civilizations. For this purpose an international *Academia unio Catholicas Adjuvans Missiones* has been formed at Louvain, the oldest Catholic University in the world. Catholic educators in America can only hope that a leader of the required stature will arise in their midst to show them the way to efficiently pledge their services in this sublime work of garnering souls for Christ. Father Jacob Overmans, S.J., urges Catholic educators, the world over, to interest themselves in this necessary Catholic action, in an article in *Stimmen der Zeit* (January, 1930). Some German universities have inaugurated courses in mission work, under Catholic auspices, which bids fair to place Catholic mission activity on an intellectual rather than an emotional basis.

Evaluation of American Education

To see ourselves as others see us is of value when we can place reliance and credence in those making the observations. A considerable portion of an article by Rev. Jacob Overmans, S.J., in a recent number of *Stimmen der Zeit* (Vol. LX. No. 3) entitled *Amerikanisierung des Geistes*, or "Americanization of the Spirit," is devoted to the evaluation of the American educational system. Relying largely upon his own observations, the writer is forced to the conclusion that there can be little serious discussion of true learning in American universities as long as professorial rank is held in such low, if not contemptuous, regard. Much of what Father Overmans lays down in his article is patent to those who have not closed their eyes to the obvious. Yet it is well that we occasionally inventory our educational stockroom according to the methods of the foreigner. Americanization of the spirit has extended to the halls of learning; Catholics at least should lead away from the *Zeitgeist* in their educational activities.

New Books

The Literarischer Handewiser (Vol. LXVI, No. 1) warmly welcomes Maria Maresch's *Die Lebenserziehung der Jugend* particularly because of its insistence upon the importance of parents in the scheme of education.



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ARCHBISHOP MESSMER DIES



HIS GRACE, THE MOST REV. ARCHBISHOP
SEBASTIAN G. MESSMER

Most Rev. Sebastian G. Messmer, fourth archbishop of the archdiocese of Milwaukee, Wis., died August 4 at Goldach, Switzerland, where he had gone for a long-needed rest. The Archbishop was in his eighty-third year. He had been a priest for more than 59 years, a bishop for 38 years, and archbishop of Milwaukee for more than 26 years.

He received his early training at the Preparatory Seminary of St. George, at St. Gall, Switzerland, and later at the famous Innsbruck University in Tyrol.

While at Innsbruck he met Bishop Baile of Newark, N. J., who happened to stop there on a visit to Rome. Through this contact with the bishop, the young student became intensely interested in the work of the Church in America.

When he reached America in 1871 he joined the faculty of Seton Hall College, South Orange, N. J., as professor of theology.

His splendid exposition of Catholic doctrine before the Council of Baltimore in 1884 won for him the degrees from Pope Leo XIII in 1885 of Doctor of Divinity and later, Doctor of Canon Law. In 1889 he became professor of canon law at the Catholic University of America.

In his long apostolate he proved himself to be an able administrator, a man of profound learning, a prolific and authoritative writer, and a zealous worker in the interest of his archdiocese. He took an active part in the remarkable growth of the archdiocese. Under his able direction, churches, schools, hospitals, new missions, and constructive social welfare work were inaugurated.

Personal News of Catholic Educators

¶ VERY REV. DR. LOUIS B. PASTORELLI, S.S.J., was reelected for the third time as superior general of the Josephite Fathers at the general chapter of the society at Washington, July 16. The chapter was held in connection with the official opening of the new St. Joseph's Seminary at the Catholic University of America.

¶ DR. JOHN McDILL FOX, former head of the Marquette University school of law, has assumed his new duties as dean of the school of law, of the Catholic University of America.

¶ REV. DANIEL A. O'CONNOR, C.S.V., A.M., former treasurer of St. Viators College, Bourbonnais, Ill., has been trans-

ferred to the pastorate of St. Joseph's parish, Springfield, Ill. In his present position he will work with Rt. Rev. J. A. Griffin, bishop of Springfield, on the program of the new Catholic Boys High at Springfield, which opens this September.

¶ REV. NORBERT SPITZMESSER, O.S.B., A.M., has succeeded REV. AEMILIAN ELPERS, O.S.B., as director of Jaspar Academy, Jaspar, Ind. Father Aemilian has been appointed vice-rector and disciplinarian of the large preparatory seminary at St. Meinrad, Ind.

¶ VERY REV. URBAN FREUNDT, O.F.M., Cincinnati, Ohio, and his recently elected counselors have named the personnel for the new Duns Scotus College, Detroit, appointed new professors for Roger Bacon High School, and made other important transfers at the chapter held at St. Francis Seminary, Mt. Healthy, July 17 and 18. REV. CONRAD LINK, formerly a professor at St. Francis Seminary, Mt. Healthy, is the first guardian at Duns Scotus Monastery at Detroit and REV. PHILIBERT RAMSTETTER, who for several years has had charge of the Franciscan School of Philosophy at Louisville, Ky., is the first president of Duns Scotus College. REV. HUBERT LORENZ, just returned from the Catholic University, and REVS. REGINALD LUTOMSKI and JOHN OLDEGERRING, both of Roger Bacon High School, will be on the staff at Duns Scotus College. REV. LUCIAN GREEN, who spent the past year at the Catholic University of America; REV. FERDINAND NIRMAIER, who will soon return from a year's stay in Europe, and REV. HYCINTH BLOCKER, a frequent contributor of articles and poems to the Catholic magazines of the country, have been added to the faculty of the Roger Bacon High School.

¶ REV. ROBERT S. JOHNSTON, S.J., professor of postgraduate theology at the Chicago Diocesan Seminary at Mundelein, Ill., has been appointed president of St. Louis University. He succeeds REV. CHARLES H. CLOUD, S.J., who has been appointed provincial of the Jesuit province of Chicago.

The new university president is a graduate of Marquette University. Following his graduation, Father Johnston entered the Society of Jesus at Florissant. He taught at the University of Detroit, Marquette University, and St. Xavier College, Cincinnati. In 1909 he went to Hastings, England, for a post-graduate course in theology at the college of the French Jesuits. Upon his return to America he took up his duties in the theological school of St. Louis University until 1927, when he was transferred to the seminary staff at Mundelein.

¶ REV. BENEDICT ENGLISH, O.S.F., executive secretary of the foundation committee of Trinity College, Sioux City, Iowa, for the past five years, will join the faculty of Loretto College next fall.



VERY REV. CHARLES H. CLOUD, S.J.

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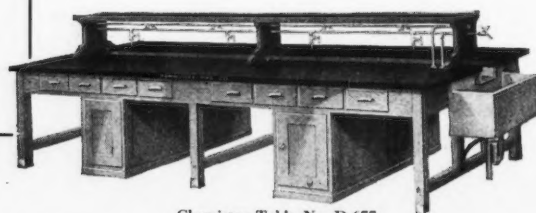
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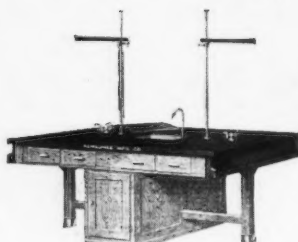
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(Continued from page 26A)

¶ REV. DR. EDWIN V. O'HARA, director of the Rural Life Bureau of the National Catholic Welfare Conference has been named Bishop of Great Falls, Mont. He succeeds Rt. Rev. Mathias C. Linehan, who retired.

Bishop-elect O'Hara has had a colorful career in the rôle of a Catholic educator. He has been diocesan superintendent of schools of the Portland archdiocese, and president of the Catholic Education Association of Oregon for several years.

Since he became director of the Catholic Rural Life Bureau of the N.C.W.C., he has won renown by his lectures and his activities in the movement. His efforts have made possible the rise of numerous parishes and the economic social, cultural, and religious rehabilitation of Catholic rural communities. As a consistent advocate of the system of Christian solidarity he has preached the gospel that it is "the soul and not the body of man which is important in religion." This consuming zeal for saving souls enabled him to sense the need for concerted action to meet the critical situation in rural districts, which resulted in a movement from farm to city. The Catholic Rural Life Bureau is a monument to him.

¶ REV. GEORGE A. O'MEARA, O.S.A., director of St. Augustine's School, San Diego, Calif., has resigned his position because of ill health.

¶ REV. THOMAS A. EMMET, S.J., former head master of Georgetown Preparatory school, Garret Park, Md., and for some years a member of the faculty of Georgetown University has been appointed Vicar Apostolic of Jamaica, British West Indies. He succeeds Rt. Rev. JOSEPH N. DINAND, S.J.

¶ REV. JOSEPH DAHLMAN, S.J., professor at the Catholic High School and at the Imperial University of Japan at Tokio, Japan, died July 20. Father Dahlman was one of the pioneer educators in the East. He has been looked upon as the successor of St. Francis Xavier.

¶ REV. PHILIP J. GALLAGHER, D.D., LL.D., for nine years

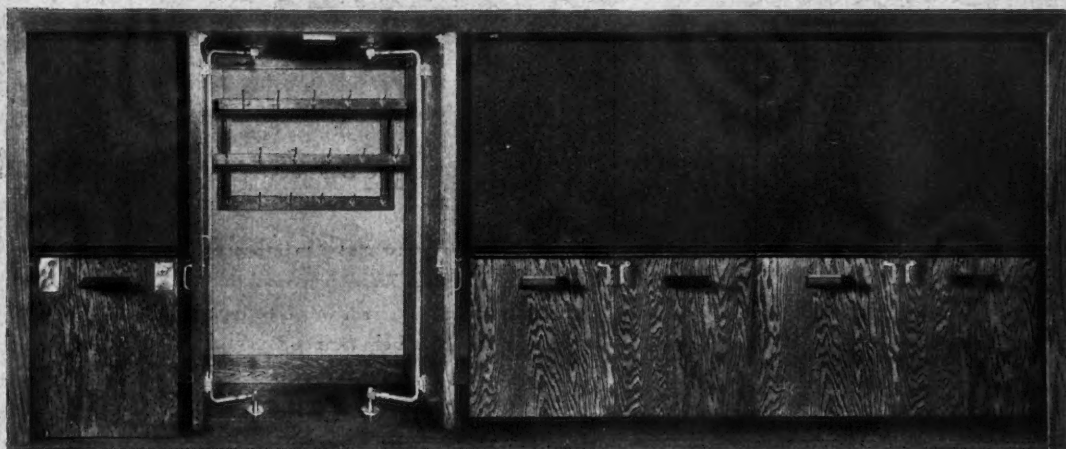
pastor of St. Matthew's Church, Conshohocken, Pa., has been appointed rector of Mt. St. Mary's Seminary, Emmitsburg, M. D., by his Grace, Michael J. Curley, archbishop of Baltimore. The appointment was made with the consent of His Eminence, Dennis Cardinal Dougherty, archbishop of Philadelphia, who is Father Gallagher's metropolitan.



BROTHER LEO, L.H.D., LL.D.

¶ BROTHER LEO, F.S.C., LL.D., former regent of the department of arts and letters, at St. Mary's College, St. Mary's Calif., has been appointed chancellor of the college.

(Concluded on page 31A)



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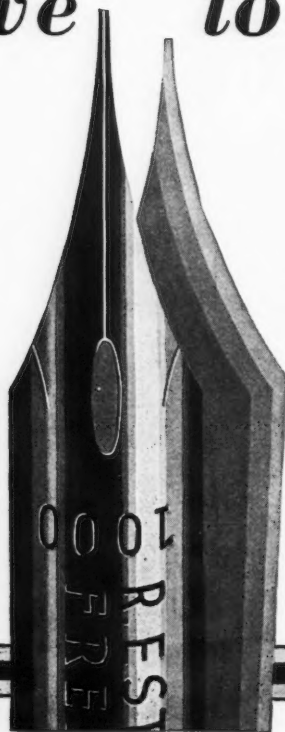
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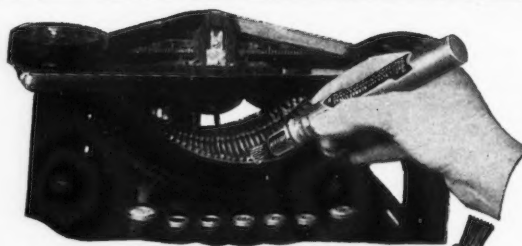
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(Concluded from page 28A)

❑ **REV. JOHN R. HAGAN**, superintendent of schools in the Cleveland diocese, sailed recently from New York City on the *S. S. France* for a year's study at the University of Bonn, Germany.

Father Hagan will continue the pursuit of German methods of education, which he studied during the past year at the Catholic University in Washington.

❑ **REV. CARL P. HENSLE**, O.S.B., S.T.D., for the past six years assistant pastor of St. Brendan's Church, Braddock Pa., will sail for China in September to join the faculty of the University of Peking. Father Hensler received his Doctorate of Sacred Theology from the North American College at Rome in 1924.

❑ **BROTHER CASHMAN**, F.S.C., superior of the Briscoe Memorial School, Seattle, Wash., dropped dead while walking back from a swimming excursion with some of his boys, in July. He was 61 years old.

❑ **REV. HENRY BRINKMEYER**, former president of St. Gregory Seminary, Cincinnati, Ohio, died July 24.

❑ **MSGR. JAMES T. McENTYRE**, president of St. Joseph's Seminary, Dunwoodie, N. Y., for the last eight years, died in July, after an illness of several months. He was 70 years of age.

❑ **SISTER M. POMTIANA**, for 46 years superior of St. Mary's School, Alton Ill., died early in July, at the age of 77.

❑ **SISTER LAMBERTA**, S.S.N.D., of St. Mary's School, Fort Wayne, Ind., conducted a summer-school session at St. Peter's Convent of that city for the teachers of St. Peter's and St. Hyacinth's schools of Fort Wayne and for visiting community members.

❑ **PAULA FRASINETTI**, foundress of the Sisters of St. Dorothy, who was born in Genoa, Italy, in 1809 and who died in Rome, June 10, 1882, was beatified by Pope Pius XI on June 8, 1930. The Sisters of St. Dorothy are engaged in

educational and child-caring work and have a number of institutions in the eastern United States. The American provincial house is at Richmond, S. I., New York City.

❑ The golden jubilee of **MOTHER M. JOSEPH BUTLER**, superior-general of the Religious of the Sacred Heart of Mary, who is widely known in the United States as the foundress of Marymount Convent and College at Tarrytown, N. Y., was observed recently at the motherhouse of the community in Beziers in southern France.

Mother Butler founded Marymount College in 1907. In 1911 followed the canonical erection of a novitiate. Marymount College was added to the Academy in 1918. A "Marymount" also has been founded in California.

❑ **RT. REV. JOSEPH J. LYNCH**, bishop of Dallas, and **REV. DANIEL O'CONNELL**, president of St. Mary's University, La Porte, received the degree of doctor of laws from St. Edward's University, Austin, Tex., at the annual commencement.

❑ **MR. HUGH GRAHAM**, Ph.D., of the faculty of St. Louis University, has been appointed head of the department of education and director of the teacher-training division of John Carroll University, Cleveland, Ohio.

A Character Calendar (Concluded from page 349.)

of all the philosophers, what would it all profit thee without charity and the grace of God?—*Imitation, Book I.*

Ideal: A brilliant Latin student, St. Jerome turned all his ability to the translation of the Holy Scriptures. Not any accomplishment you will ever have, need ever stand in your way to sanctity. Indeed, if you use your talent as God intends, everything will be an aid to increasing God's pleasure in your soul.

Today: Look back over the month. It is over now. What you have gained by way of self-mastery is yours forever. What you have lost, you must regain. Resolve today to spend October, a day at a time, as nearly in conformity with the suggestions on the bulletin as you can.

Slogan: Let the dead past bury its dead.—*Longfellow.*



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(C S J - 9-30)

Urges Teaching Elements of Social Sciences in Elementary Schools

The teaching of social sciences cannot begin too early — first graders can be taught some of its problems — Dr. John A. Lapp, dean of the social-science department of Marquette University told a group of 250 Sisters attending Mt. Mary College, Milwaukee, at one of their sessions.

"By the time the pupil reaches the eighth grade he ought to begin to understand life as it moves about him, and by the time he finishes high school he should be equipped with sufficient knowledge to accept solid information." In addition to fortifying children with ideas of social betterment, Dr. Lapp urged teachers to take a more sympathetic interest in the home conditions of their pupils and be discerning enough to note traces of poverty and dissension that tend to spoil a child's life. The teacher should be acquainted with the existing social agencies and work in coöperation with them. "In 90 per cent of the cases," Dr. Lapp said, "the causes of poverty can be traced to sickness, accidents, war, and unemployment." One of the teacher's job's today is to stimulate a kindlier attitude toward poverty.

"Few really know that poverty exists," Dr. Lapp continued, "The business man who formerly had acquaintance with poverty through street-car rides, in which he mingled with all classes of people, and passed through the poorer sections of the city, now no longer has that acquaintance because he rides to work in his own car and on the boulevards."

Indorsed Motion Pictures for School Use

The Motion Picture Bureau of the National Federation of Catholic Alumnae advocates to patrons of the movie the slogan, "Let your theater ticket be your ballot for better pictures." Its list of indorsed motion pictures for the month suited particularly for students of grade- and high-school age includes the following:

Fallen Gods. (Protecto) is a drama depicting the life of St. Francis Xavier. It was produced in Spain and India under the direction of the Jesuits. *Very Good.*

The Big House (M.G.M.) a drama, is a sincere and graphic study of the daily routine of life in the prison today and of the factors which contribute to unrest. The picture has been made under the direction of experts who have carefully studied prison reform. As an important sociological exposition of factors which contribute to unrest, it is especially suited to civics and social-science classes. *Very Good.*

With Byrd at the South Pole. (Para.) Historic — A thrilling narrative of the two years spent by Byrd and his men in "Little America." The hazardous landings on the ice; the ingenuity exercised in erecting the huts that were to be the crew's quarters; the trek of Gould in his research work; the interminable darkness; the wild blizzards and the frightening cold; the courage of men and the efficiency of dogs — these are the sequences in a tremendous spectacle. (Sound and silent.) *Excellent.*

Lair of Chang — How (Pathé), shows a floating town of Sampan in China where a quarter of a million persons are born and die without ever setting foot on land. Suited especially to high-school students. *Excellent.*

Sacred Fires (Pathé), is the latest of the Vagabond series. A story of India, it unfolds the tale of the flaming ghats when the dead are burned as sacrifices and their ashes are strewn on the sacred Gauges. High-school students will profit by seeing this picture. *Excellent.*

Many Moons (Paramount), shows the moon in its many phases as Henry Hall relates his travels through the Caribbean and South Seas. An interesting film to supplement the study of the planets and the stars. *Excellent.*

Near the Rainbow's End. (Tiffany.) Western — A typical cowboy picture with good riding and many thrills. The typical songs of the west are sung by the boys around the campfire. (Sound.) *Good.*

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New Books and Publications

Alice Meynell

By Viola Meynell. Cloth, Price, \$5. Charles Scribner's Sons, New York, N. Y.

A series of delightful sketches showing an inner circle of friendships. The letters from personalities like Coventry Patmore, Francis Thompson, George Meredith seem to include the reader in the select few to appreciate the genius of Mrs. Meynell's essays and her exquisite poetry. The author paints deftly the effect of renunciation on those very near to her mother. Among her friends, even Coventry Patmore, charming as this intimacy was, and staunch as his loyalty proved to be, was cut off silently, slowly, painfully in her detachment from things personal. Her relationship with her husband, Wilfred, was always sympathetic. His tenderness left her free to her own pursuits while he found enough enjoyment in the thrills of an editor's office. He never asked for more. Her supreme sensitivity removed even the children from her sphere and has made possible the balanced impression of the daughter for her mother.

The Use of the Dictionary

By John A. Strong. Pamphlet, 48 pages. Price, 32 cents. American Book Company, New York, N. Y.

Often even teachers wish they had a select vocabulary that would enable them to impart the definite thought they have in mind with the force of a novel idea. Hence, *The Use of the Dictionary* is admirably adapted to the classroom, with fascinating exercises, simple enough to interest the most indolent. This pamphlet serves a constructive purpose in the teaching of English.

In recognizing the value of the figure of speech, especially the metaphor in painting the significance of an event, the contrast between ideas, the humorous incidents of a narrative, *The Use of the Dictionary* supplies a simple system for acquiring power in expression.

Drill is provided on finding words, the use of guide words, pronunciation of vowels and consonants, diacritical marks used to indicate pronunciation with respelling, syllabication and accent, choice of correct meaning to fit content synonyms, antonyms, derivations, and abbreviations. The exer-

cises are graded according to difficulty, ranging from the fifth grade of the elementary school to the ninth grade of junior high school.

General Confession Made Easy

By Rev. A. Konings, C.S.S.R. Imitation leather, 47 pages. Benziger Brothers, New York, N. Y.

An exceedingly helpful little booklet unfolding the reasons and the usefulness of the general confession simply and clearly. The difficulties of its preparation so dreaded by many, especially by those who are apt to be scrupulous, are adroitly removed. The examination of conscience for a general confession and also the short formula of confession will prove very helpful.

General Mechanical Drawing

By R. A. McGee and W. W. Sturtevant. Cloth, 194 pages. Price \$1.48. The Bruce Publishing Company, Milwaukee, Wis.

Besides presenting a detailed organization of the basic principles, this text is an excellent guide to students of junior-high-school age in that it furnishes them with a wealth of contacts with occupations closely allied to drafting. The free easy simple style in which it is written will allow the instructor to dispense with long explanations on the essentials and permit him to more time to individual guidance and to organize supplementary material for the better pupil.

Algebra for Junior and Senior High Schools

By J. W. Calhoun, E. V. White, and T. McN. Simpson, Jr. Cloth, 485 pages. Johnson Publishing Company, Richmond, Va.

The approach to the subject from the simple arithmetical point of view, the very early use of equations, the simple treatment of positive and negative numbers, plus the wealth of exercises, problems, and reviews are some of the outstanding features of this text.

A History of English Literature

By William Allan Neilson and Ashley Horace Thorndike. Cloth, 486 pages. Price, \$1.60. The Macmillan Company, New York, N. Y.

Teachers of literature in high school and college will be pleased to have this volume on hand for introducing the study of the classics of English literature. The authors have excluded or subordi-

nated all the minor figures and have presented only those men of letters who have had a profound influence on each literary movement from Anglo-Saxon times to the writers of the twentieth century. In a few cases they show a slight partiality to the Protestant point of view. In their survey of the Renaissance they interpret the period as a rediscovery of the culture of pagan days instead of the flowering of Christianity. They pass on Dante with a sentence. Luther is held up as a leader of the movement for intellectual independence from Rome. Sir Thomas More is looked upon as a revolutionary in his Utopia.

Overlooking these few exceptions, the book, both in the writers selected and the classification of the periods, deserves praise. It interprets in each movement the discoveries of science, the innovations of government and of commerce, in a word, the influence of literature on the life and thought of the age. The discussion of the classics themselves incite the student to dip into them for inspiration and pleasure.

Betty June and Her Friends

By Lena B. Ellingwood. Cloth, 96 pages, illustrated. Price, 56 cents. The American Book Co., New York, N. Y.

A second-grade reader introducing nature study with its corollary of kindness to dumb animals. Imaginative, colored illustrations suggest the theme of the story.

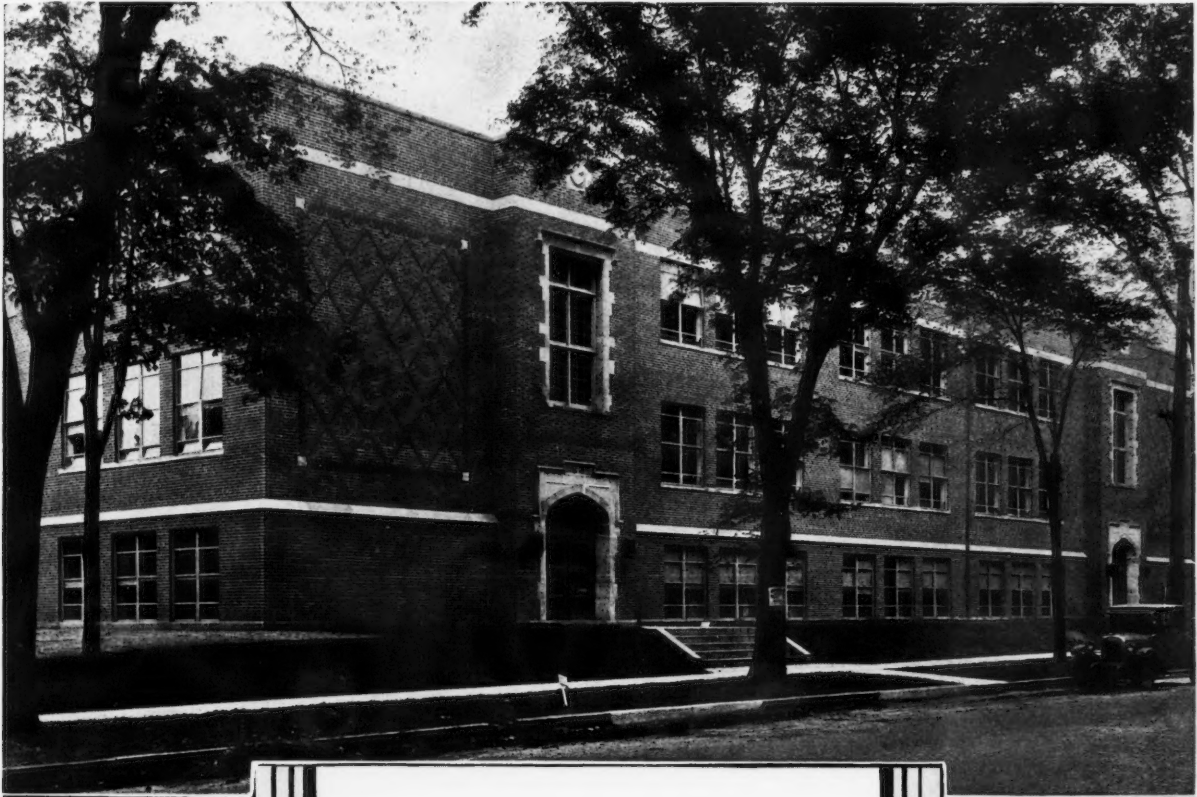
The Holy Sacrifice of the Mass

By Rev. Joseph J. Baiert, S.T.D. (Eighth edition.) Arranged and illustrated for school use. 1929. The Seminary Press, Rochester, N. Y.

In Part I of this small book we find a complete explanation of the meaning and origin of sacrifice in general and of the Sacrifice of the Mass in particular. Part II explains the church, the altar, the vestments, and all the material elements connected with the Holy Sacrifice. Parts III and IV deal respectively with the prayers and the ceremonies of the Mass.

The book is enriched with 27 illustrations, most of which are in color. The subject matter follows the catechetical form: The question is followed by a careful explanation and this by a concise formal answer which summarizes the preceding explanation. The book is intended as a manual for school children beginning with the fourth or fifth grade.

(Continued on page 36A)



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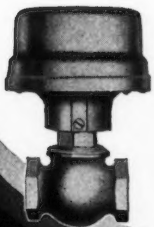
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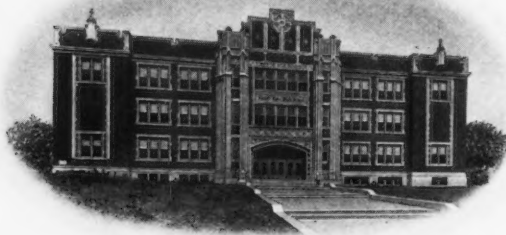
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(Continued from page 34A)

The Child's Book of Hymns

By Sister Mary Editha, B.V.M. Paper, 68 pages. Price, \$1. Published by the B.V.M. Sisters, Dubuque, Iowa.

This collection of 40 original hymns is intended for small children. The Communion hymns and the hymns to Our Lady are especially attractive.

Instructional Tests in Chemistry

By E. R. Glenn and L. E. Welton. Price, 36 cents for each student's booklet, 16 cents for the Key and 16 cents for the Teacher's Manual. World Book Co., Yonkers-on-Hudson, N. Y.

Instructional tests according to modern standards are in demand in any subject because tests have been made the basis of diagnosis of pupil ability. With this new type of testing as in *Instructional Tests in Chemistry*, increased mastery of fundamentals is assured for each student before he advances to the next unit of work. Such tests eliminate subjective marking on personal opinion.

Thrift

By Carobel Murphy, Ph.D. Cloth cover, 150 pages. Price, \$1. A. S. Barnes and Co., New York, N. Y.

The author defines thrift as good management of the business of living and offers a sound, practical program for teaching such management. The book is intended especially for the high school, but may be easily adapted to the needs of the grades.

Plays With a Purpose

Edited by Jessie A. Knox. Boards, octavo, 141 pages. Price, 1.50. Lakeside Publishing Co., 468 Fifth Ave., New York, N. Y.

While these one-act plays are intended for home-economics classes in particular, they will be found generally useful for assemblies and school entertainments.

Short Scenes from Shakespeare

By Isabel McReynolds Gray. Cloth, 371 pages. Price, \$1.60. The Macmillan Co., New York, N. Y.

Fritz Lieber, the celebrated Shakespearian actor, said recently that an appreciation of Shakespeare is best developed not by studying the literary value of his plays, but by dramatizing and allowing the cumulative power of action to impress.

Autobiography of Anton Lang

Autobiography by Anton Lang. Cloth bound, 160 pages. Published by Cary Aug. Seyfried and Company, Munich, Bavaria.

Anton Lang, the remarkable impersonator of the Christus character in the Passion Plays of Oberammergau, will always remain an outstanding figure in the annals of the great sacred drama. For three seasons, 1900, 1910, and 1922, he carried the part with marvelous fidelity and effectiveness.

As a resident of a small village, a potter by trade, simple in manner and mode of life, he rose to finest heights in the art of dramatic expression. He impersonated with a rare power and impressiveness the greatest character the world had ever known. His presentation of the Christus will never be forgotten by those fortunate enough to have witnessed the same.

The charm which this character presentation excites, as exemplified at Oberammergau, receives an added touch in the thought that it is assumed in a purely religious rather than a professional or commercial spirit. No amount of wealth could prompt the simple village people to depart from their vow to present the Passion Play as a religious offering.

The writer of this review saw Anton Lang in the Passion Play of 1910 and again in 1922. He has been the guest and friend of the Lang family, and has had the opportunity to know something of the unselfish devotion of the great Christus impersonator to his task. Last year in midwinter the writer visited with the Langs at Oberammergau, and learned much of the home life and the environment of this interesting family.

There are those who believe that the Passion Players are actuated in their efforts through economic considerations. That belief is, of course, far from the truth. The writer knows that Anton Lang received for the 70 performances of 1922, in which he never missed carrying his part with conscientious completeness, the munificent sum of seventy cents, or ten cents per performance. The Passion Players are supposed to receive a compensation that is an equivalent to that which they would earn in their regular vocation. Anton Lang received less than he could have earned during that period at the potter's trade. What applied to Lang applied to the other players.

On days when the great drama was staged Anton Lang would attend six o'clock Mass at the village church, secure his breakfast at seven, and appear at the playhouse before eight in time to assume his rôle.

The book mentioned in this review was originally

written in German under the title of "Anton Lang, Aus meinem Leben." The present volume is an English translation of that book, which tells in simple language the life's story of a remarkable life. He describes his childhood days, his family connections, and friendships, his conception of the great Passion Play and of the part which he brought so picturesquely to the attention of an entire civilized world.

He tells interestingly of his journeys to England, Italy, and America. He also describes his associates in the sacred drama who were imbued with the same fine religious as well as dramatic spirit which had, always actuated him.

"I shall never play the part of the Christus again," he told the writer last year, in a tone of regret, as he pointed to the streaks of gray in his beard. "I am 56 years of age and too old for the part. It must now go to a younger man. I am ambitious, however, to assume the part of the Prologue leader in the Passion Play for 1930."

His wish in this direction, it may be added, has been gratified. The Christus part is now acted by Alois Lang, a young man who served as the understudy for Anton Lang in 1922. He is not related to the latter.

Light, Then and Now

By Ida Belle Louy. Cloth, 209 pages. Price, 88 cents. The Macmillan Company.

Though beginning as so many historical treatises do, with what is not history, the book tells in a pleasant manner the history of lighting. Just the high spots are touched, but on them is built a tale that should have a strong appeal to children.

Forestry Lessons on Home Woodlands

By Wilbur R. Mattoon and Erwin H. Shinn. Bulletin No. 863, 44 pages. Department of Agriculture, Washington, D. C.

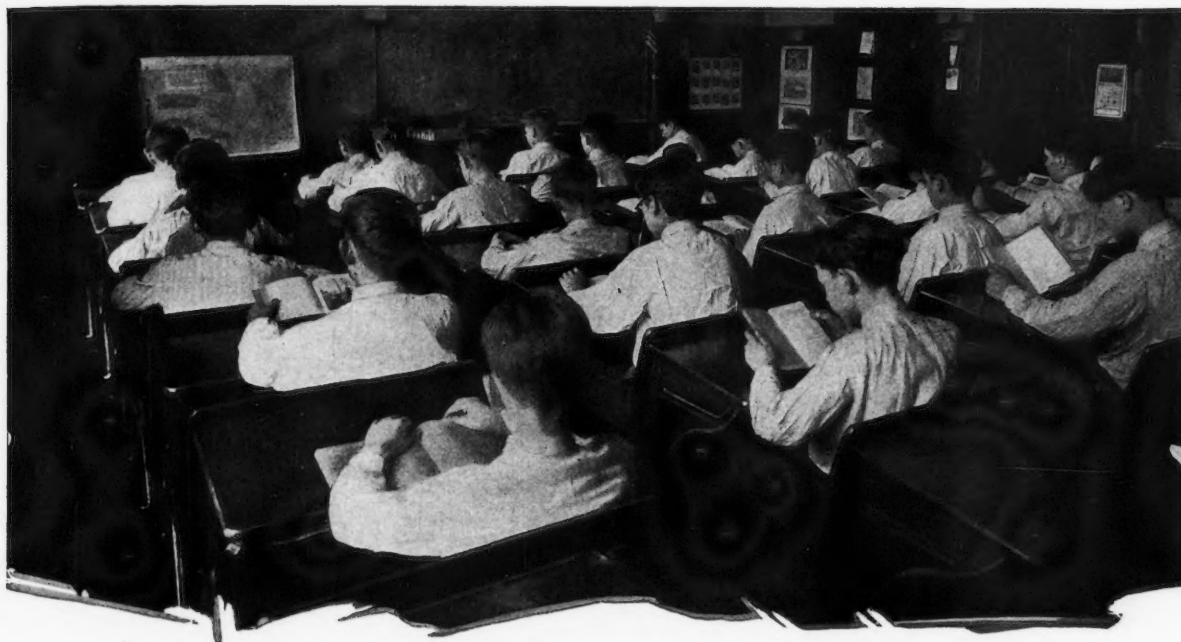
This bulletin contains helpful suggestions and twelve lesson plans for classroom projects on forestry.

Immortality

Rev. Theodore Mainage, O.P., of the Institut Catholique, Paris. Translated from the fourth French Edition by Rev. J. M. Lelen. Cloth, 273 pages. Price, \$2.25. B. Herder, St. Louis, Mo.

At this time when the doctrine of immortality is subject to many attacks, the present book is opportune and should attract much attention. Its

(Continued on page 39A)



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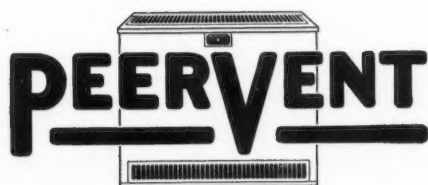
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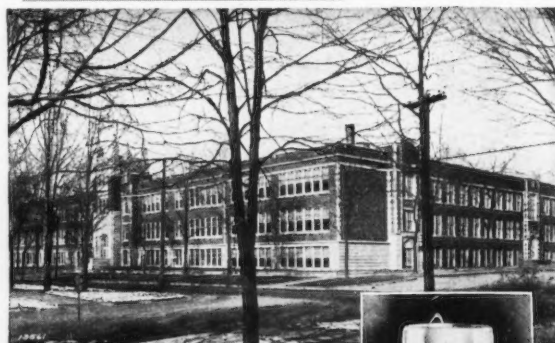


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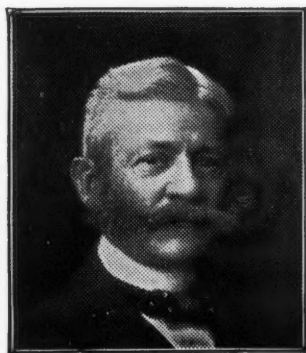
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(Continued from page 36A)

tone is entirely rational leaving faith altogether out of the count, and its logic is cold and practically unassailable. The arguments, the old apologetic arguments given in more than ordinary detail are all estimated at their proper worth, stress being laid upon their cumulative rather than their individual value.

The style of the book is of necessity technical; hence, readers with no background of philosophy or its kindred sciences will find considerable difficulty in following the arguments. Chapter I is especially heavy and its proof value so light as to justify its omission by the untrained reader. Chapter IV, on the other hand, dealing with spiritism, should prove interesting to anyone.

The book will prove valuable to those priests or laymen who have to deal with educated materialists and skeptics. Too much emphasis cannot be placed upon the fact that this is a book for careful study rather than for casual reading.

Practices of Charity for Boys and Girls

By Ellamay Horan. Cloth, 115 pages. Loyola University Press, Chicago, Ill.

An individual workbook for the grade-school child which will aid him in analyzing situations and will show him the opportunities each action offers to carry out the Catholic rule of life.

The Branon Practice Tests in Advanced

Geography

By M. E. Branon. Paper, 221 pages. Price, 68 cents. The Macmillan Company, New York, N. Y.

A series of tests—completion, true-false, direct question, best answer—on important characteristics of the climate, soil, people, occupations, and transportation in the various countries of the world. The achievement graph on the first page is especially useful to the teacher, to help trace the progress of the different types of pupils in the class.

Practical Arithmetic

Part I. Arithmetic. C. I. Palmer. Cloth, 175 pages. Price, \$1.25. McGraw Hill Book Company, New York, N. Y.

The chief value and interest of this book lies in the facts that, (1) principles and processes are stated with unusual clarity, and (2) problems give evidence that they have been taken from real life situations. This third edition is carefully revised to adjust it fully to present industrial and commercial needs and practices.

Advanced Biology

By Frank M. Wheat, and Elizabeth F. Fitzpatrick. Cloth, 544 pages. Price, \$1.80. American Book Company, New York, N. Y.

The authors present an exhaustive treatment of the subject in an intensely interesting manner. They include an illuminating study of both physical and mental diseases in discussing the general phases of the subject. Plant and animal biology is presented only as a preparation to problems of human welfare. Especially absorbing is the historical development of certain theories and ideas to acquaint the student with the history of medicine and biology of the past. Each of the 50 chapters is supplemented with laboratory problems with clear directions, and questions to stimulate thought in the care of personal health. The text will prove especially satisfying to Catholic high-school students and teachers.

Daily Drills for Better English

Oral Tests for Correct English

By Edward H. Webster. The former, cloth, 388 pages. Price, \$1.48. The latter, paper, 92 pages. Price, 60 cents. World Book Co., Yonkers, N. Y.

By helping the student diagnose his own mistake through tests. *Daily Drills* enables the teacher to become the director rather than the instructor. *Oral Tests* is a handy manual to supplement *Daily Drills*.

Eighth-Year Mathematics

By Ernest R. Bleslich. Cloth, 296 pages. Price, \$1.12. The Macmillan Company, New York, N. Y.

This book aims to help the high-school pupil to reach arithmetical maturity by developing his skill in computation and in solving everyday numerical problems. It gives him an understanding of the common business practices relating to bills, accounts, percentage, discounts, and interest, and leads him to appreciate the need of investments, taxes, and insurance. Besides it teaches pupils to exercise special imagination, to recognize geometric forms in nature, art, and industries, to analyze problems like surveying, which require knowledge of geometric principles. It also increases the student's acquaintance with the symbols of algebra, the literal number, the equation, and the graph.

Seventh-Year Mathematics

By E. R. Bleslich. Cloth, 280 pages. Price, 96 cents. The Macmillan Co., New York, N. Y.

A psychological approach, practical application,

simple language, and the experimental problem method of development are the merits of the book.

Liturgy the Life of the Church

Dom Lambert Beauduin, O.S.B. Translated by Virgil Michel, O.S.B. Paper, 111 pages. Price, 35 cents. The Liturgical Press, Collegeville, Minn.

An inspirational and pedagogical exposition of the various phases of the liturgical movement. It has great value for those seeking a firm foundation for their interest in the Church's liturgy.

Tatters

Margaret J. McElroy and Jessica O. Younge. Cloth, 32 pages, illustrated. Price, 36 cents. American Book Company, New York, N. Y.

An action story personifying dumb animals and inorganic things to teach their significance, for the first- or second-grade pupil.

PUBLICATIONS RECEIVED

Happy Days, Adventure Stories, True Stories. By G. G. Bushwell, and W. H. Wheeler. Cloth, 177 pages, 246 pages, and 241 pages, illustrated. Wheeler Publishing Co., Chicago, Ill.

Advanced Biology. By Frank M. Wheat and Elizabeth T. Fitzpatrick. Cloth, 567 pages. Price, \$1.80. American Book Co., New York, N. Y.

Out of Many Hearts. By Brother Aiden, C.S.C. Paper, 56 pages. Price, 20 cents. University Press, Notre Dame, Ind.

Literature of American School and College Athletics. (Bulletin 24.) The Carnegie Foundation for the Advancement of Teaching, New York, N. Y.

Statistics of Private High Schools and Academies, 1928-29. (Bulletin 1929, No. 19.) By Frank M. Phillips. Office of Education, Washington, D. C.

You Can Make It. More than 100 suggestions for children on making useful articles from scrap lumber. Price, 10 cents. Department of Commerce, Washington, D. C.

List of Books for School Libraries. By M. H. Jackson, supervisor, and Irene Newman, assistant supervisor of Wisconsin school libraries. Paper, 134 pages. Issued by John Callahan, state superintendent, Madison, Wis.

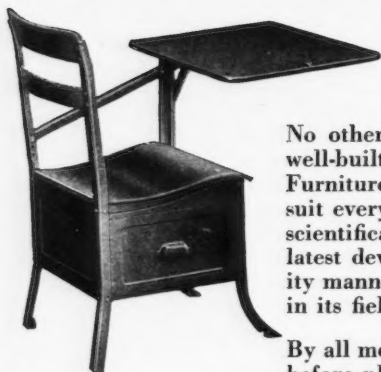
A Short Life in the Saddle. By Alfred J. Barrett, S.J. The Queen's Work Press, 3115 S. Grand Blvd., St. Louis, Mo.

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The High-School Science Library for 1928-29. (A bibliography of recent publications in Science.) By Honor A. Webb. *Peabody Journal of Education*, Nashville, Tenn.

Collegiate Courses in Business Organization and Management. By J. O. Malott. Circular No. 13, 6 pages. Office of Education, Washington, D. C.

The Liturgy and the Layman. Price, 5 cents.

The Chant of the Church. 5 cents. *If I Be Lifted Up*, 10 cents. *A Small Catechism of the Mass*, 50 for \$1. Pamphlets on the Mass. The Liturgical Press, Collegeville, Minn.

Pageants With a Purpose. The Golden Age. By Katherine Linder Chapman. Paper, 44 pages. Price, 75 cents. *The Festival of Indian Corn.* By Esse V. Hathaway, 22 pages. Price, 50 cents. *The Recompense.* By Ethel E. Holmes and Nina G. Carey. Paper, 30 pages. Price, 50 cents. A. S. Barnes and Co., New York, N. Y.

Educational Standards. By Edward M. Hull. Pamphlet, 28 pages. National Association of Accredited Commercial Schools. Secretary, Des Moines, Iowa.

Our High Mass. By Rev. Martin B. Hellreigel. Pamphlet, 31 pages. Price, 20 cents. *I Can Read Anything.* By Daniel A. Lord, S.J., and *The White Plume of St. Aloysius.* By Alfred J. Barrett, S.J., Price, 10 cents each. The Queen's Work Press, St. Louis, Mo.

Home Study Blue Book. (Directory of Approved Home Study Schools.) Paper, 24 pages. National Home Study Council, Washington, D. C.

Catechetical Series. (Growth of Church, Vocation Day) Pamphlet, 4 pages. The Queen's Work Press, St. Louis, Mo.

Let There Be Sight! Fifteenth annual Report of the National Society for the Prevention of Blindness, New York, N. Y. (1929.) Paper, 23 pages.

Sanitation of Schools. By James Frederick Rogers, M.D. Paper, 6 pages. Office of Education, Washington, D. C.

The Pathfinder. By Lawton B. Evans. Cloth, 515 pages. Price, \$1.20. The Macmillan Co., New York, N. Y.

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The Camp in Higher Education. By Marie M. Ready. Pamphlet, 31 pages. Office of Education, Washington, D. C.

First Health Education Institute. Sponsored by the Tuberculosis and Health Association of Rochester and Monroe Co., Inc., at Aquinas Institute, Rochester, N. Y. Paper, 46 pages. Published under the direction and authority of Rt. Rev. John F. O'Hern, bishop of Rochester, N. Y.

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Sources of Investment Information. Exhibit Committee, Financial Group Special Libraries Association. Paper, 84 pages. Issued through the Educational Department of the Investment Bankers Association of America, Chicago, Ill.

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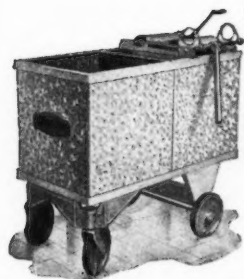
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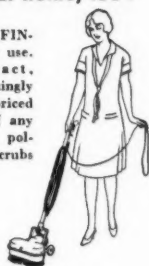


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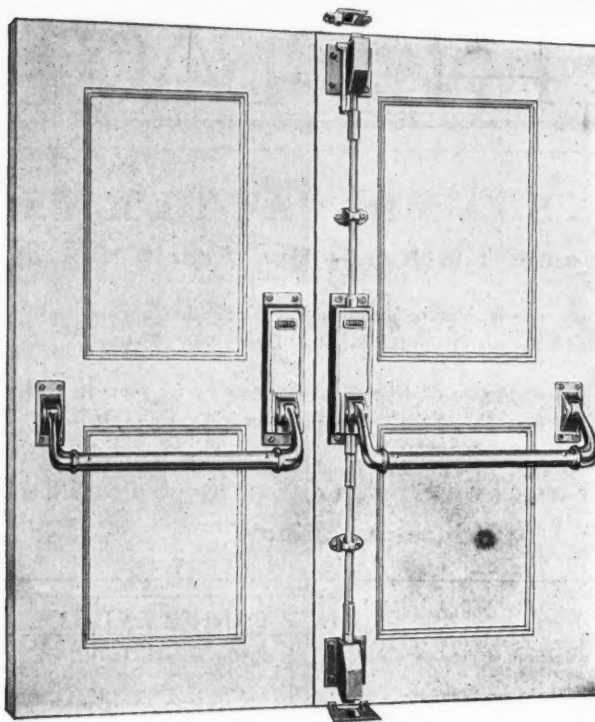
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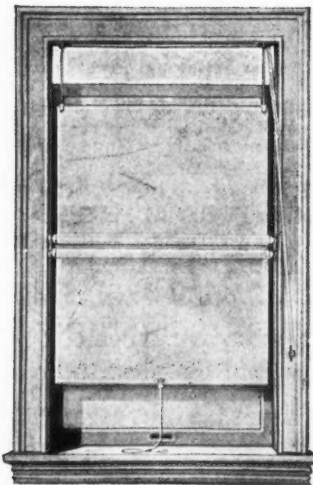
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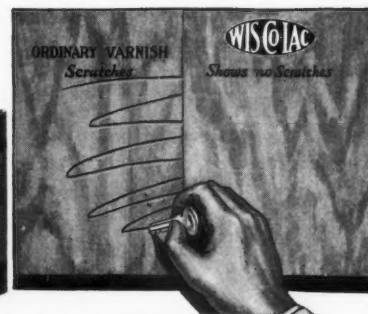
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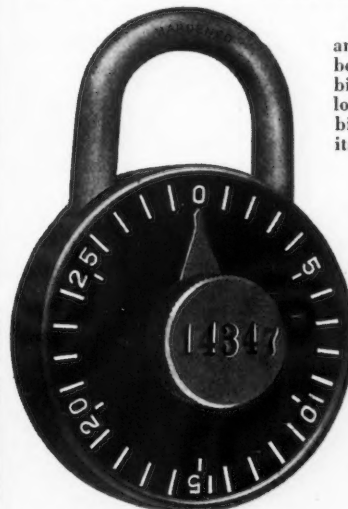
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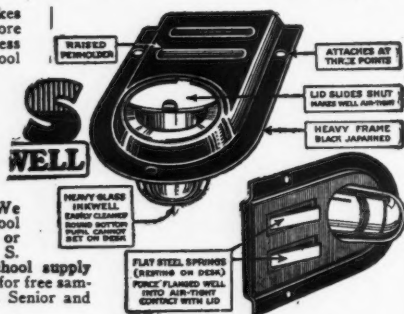
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